WESTERN LUMINARY.

Printed and Published Weekly, by Thomas T. Skillman.—Terms, $2 in advance—$2 50 at the end of the year.

Vol. VIII.—No. 36. LEXINGTON, KY. WEDNESDAY, MARCH 7, 1832. Whole No. 385.

Dangers of the Times.

We copy from the Spirit of the Pilgrims for November, the following very judicious and seasonable remarks on the danger, in this season of revivals, of weakening the church by additions of unconverted members.—*N. Y. Obs.*

That the present is a season of peculiar interest to the church, every one at all acquainted with events now occurring around us must feel. We refer particularly to those revivals of religion which are pouring their blessings over the land, and preparing, as we trust, the church for her great and decisive conflict with the powers of darkness. Since the days of the Apostles there have been no such copious and universal outpourings of the Spirit, no such evident and cheering precursors of millennial triumph. In this season of gracious visitation and refreshing from the presence of the Lord we rejoice, but not without trembling. The victory is not yet won. The church is receiving rich blessings; but dangers, great as her blessings are precious, thicken around her. There is an enemy roused and maddened by her successes, who will hurl his poisoned arrows, and spread his secret snares, and concentrate the malice of a world at enmity with God, in order to paralyze the efforts and blast the prospects of the church. To be ignorant of his devices, or to disregard the tokens of impending danger, will but ensure defeat. At such a time, if we manifest some solicitude, lest the reviving power and rising hopes of the church should make her insensible to danger, let it not be ascribed to our pusillanimity. When does the watchful pilot feel the deepest solicitude? Not when he is chiding the slumbering winds, and watching the lazy motions of his vessel upon a sea of glass; but when the waves are curling under the favoring breeze, and the ship under a press of sail is bounding towards its destined port. Then a concealed rock is fatal.

We cannot now prosecute the general subject which we have started. Our object is to utter a word of caution in relation to *one* of the dangers to which the church is at this season peculiarly exposed: namely, the introduction into its bosom of apparent converts, who know little of the real claims, and nothing of the true spirit of the gospel. It would be remarkable, if we should wholly escape this evil. It attends all revivals of religion, and is enhanced by their frequency and power. When a divine energy is abroad in the land waking up a thousand souls of men in a thousand places at once, and the most pungent appeals are made to the conscience, and the whole power of a most efficient moral machinery is brought to bear upon the mind with incessant and prolonged activity, and the work of individual conversion is short, and multitudes are escaping with trembling haste from the wrath to come, and the tide of public sentiment is setting in strongly towards the kingdom of God,—then is the time of the greatest danger; for many, awakened suddenly from their unprofitable dreaming, and pressed by convictions which they cannot remove, will rush into the visible church, without any radical change in their affections, or any definite and abiding purpose in regard to their future course. At such a time, it is hard for a man to know himself; and when *true* conversions are multiplied with such unprecedented rapidity, it is difficult for christians to detect those who are false.

The consequences to the church of an increase of unconverted members, (not to speak of the fearful results to hypocrites and self-deceivers themselves) must be disastrous. Here is the source of those multiform heresies which spring up, and deform the gospel, and deprive it of its power. To the same cause must be ascribed the tardy and feeble movement of the church towards the completion of its great purpose, the conversion of the world. The cold indifference of professed friends often freezes its life-blood; and in times when union and efficient co-operations are indispensable, these are the men whose influence stands ever in the way of success.

To diminish as much as possible the danger to which we have adverted, it should be the object of every minister of Christ to spread out before the sinner, and to make him understand and feel, the real nature of those claims which the gospel urges, and the whole weight of those obligations which he assumes, when he resolves to be a christian. In times of religious excitement, there is often but a partial developement of the subject concerning which the sinner is required, once for all, to decide. There is a way of representing religion so easy and so delightful, that it is very difficult for a sinner not to be a christian; and there is sometimes a fear, lest by showing what may be considered the darker shades of the picture, some one who is almost persuaded, may be discouraged. There is moreover a tendency to dwell upon the glorious *results* of piety for the purpose of urging an immediate choice, while the practical duties which lead to those results are not brought into full and distinct view. We would not render religion harsh and repulsive. We would portray it in the brightest colors and most attractive forms. But at the same time, we would tell the sinner that the beauty of religion is the serene beauty of holiness; that the happiness of religion results from bearing the yoke and the burden of Christ; and that the glory of the christian is the glory of a man who denies himself and overcomes the world. We would never show the crown but in connexion with the cross, nor let hope appear except as the anchor of a tossed soul. In no other way can the increase of hollow professions, and the spread of a superficial religion be prevented. While conversion is made to consist in a single mental operation with reference to a complex subject which is but partially understood; while the way to heaven is made broader and more easy to a wordly mind than the way to hell; while the garland of victory is held but to allure the heart without pointing to the conflict of the battle field; what can we expect but that many will flock into the church without having received the mark of Christ upon their forehead, or the anointing of the Holy Ghost upon their hearts? Let then the preacher, while he tells the sinner nothing but the truth, tell the whole truth. Let him show the length and breadth and height and depth of those responsibilities which a man assumes when he makes a profession of religion; so that when he comes to see all that is involved in his decision, as sooner or later he must, he may not be disappointed, and be induced either to apostatize from the faith, or to attempt the concealment of his irreligion by a studied hypocrisy.

What then is really required of a sinner when he is urged to become a Christian? Obviously, something more than a mere choice of heaven and eternal glory, in preference to hell and eternal torments. Every man desires and chooses to go to heaven. Who is insensible to the attractions of a city, the walls of which are jasper, and the pavement of pure gold?? But the choice of the path which leads to heaven—the feelings and conduct with which eternal glory is indissolubly connected, is a very different thing. How often do we see men thus divided against themselves. Their imaginations travel up to heaven, while their hearts are rushing with fearful haste along the path that leads down to perdition. They make a simultaneous choice of the rewards of holiness and the ways of sin. They fix their eyes upon the glory that fadeth not away, while their feet stumble upon the dark mountains. Let then the sinner know that the choice of heaven is folly in the extreme, without the choice of the path which leads to it; and that he gains nothing by wishing for the prize placed before him in the gospel, unless he is willing to run the race by which that prize must be won.

Nor is it sufficient to have the conscience awaked and deeply impressed with a conviction of the excellence and importance of religion. This conviction the awakened sinner feels in common with many of the enemies of God in both worlds.—Truth and conscience were framed by the same hand, and they harmoniously correspond the one to the other. It is impossible for any man to hear the gospel faithfully preached, without feeling that it is true and excellent. Men may hate religion, but they feel that it is good. They may, like Satan, rebel against the light; but they know that it is light against which they are rebelling. Let the Bible teach its sublime doctrines, blazing with the wisdom of God; let the law be spread before the mind in all its purity and power; let the gospel come preaching peace by Jesus Christ; and in what part of Jehovah's dominions is the conscience that can regard the whole of this magnificent display as useless or injurious?

Now, under a plain and powerful exhibition of truth, a sinner, whose mind has for a long time been fixed upon worldly things, and whose conscience has slept merely because the truth has been kept away from it, may awake as from a dream, and feel a strange and unwonted approbation of religion. He hears God speak, and bows to the truth; he opens the Bible, and is struck with the holiness which flashes forth from its consecrated pages; he enters the house of God, and feels that it is good to be there; he reflects upon his life, and the immovable conviction fastens upon him, that religion is the one thing needful. He never felt so before; is not this conversion? he begins to hope. Alas! he has mistaken the light of conscience for the influence of grace, and an intellectual approbation of religion for the possession of its spirit. The delusion is fatal; for nothing is more certain than that this approbation of religion—this homage which conscience is compelled to pay to truth, may co-exist with a heart at enmity with God. How often have we seen a conscience and a heart thus working with all their strength in different directions,—a conscience keenly alive to the purity and excellence of the law, and a heart that panted after forbidden gratifications. Such a divorce between conscience and the affections may perhaps be found in some who read these remarks. While they are awakened to see and "approve the things which are excellent," they must be fast bound in the chains of a degrading worldiness; and while they wonder and admire, may also perish. Let the sinner be fully persuaded of this, that the affections must follow the decisions of conscience. What is the approbation of the intellect, without the quickening influence of love? Would you see a shining illustration of the union of heart and conscience, look at David. "Thy law is exceeding pure, therefore thy servant loveth it." "The judgments of the Lord are true and righteous altogether; more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey comb." "O how love I thy law; it is my meditation all the day." These are the feelings of a sanctified heart; let the reader say whether they exist in his own. The question is of great importance. "With the heart man believeth unto righteousness." It is vain to bring your sacrifice of intellectual approbation to the altar of God, unless love be there to sanctify it, and present it as an acceptable offering to the searcher of hearts.

Equally plain is it, that regard for religion must extend to all its parts, to every doctrine and to every precept. Many are ready to be Christians while they contemplate religion as a grand and beautiful system at a distance sufficiently great to render the impression general and vague. But when it comes near, and unfolds its real design, and urges one by one its unyielding claims, and brings all its doctrines before the mind; these very persons discover particular parts which they could wish were altered or removed; they would break the system into fragments, and select those portions of it which seem to be most favorable to their prevailing habits of thought and feeling.—The young man who came to Christ to ask what he must do to be saved, was satisfied with the Saviour's first general answer to his question; but when he heard the command to part with his wealth, and follow a master who had not where to lay his head, he went away sorrowful. He could not submit to a precept which tore from him his idol. When he gazed his eye upon that part of religion which seemed consistent with his practice, he was pleased; but when he considered its high and exclusive claims, its disinterestedness, and its unbending spirituality, he rejected the whole; and though he might still profess to be a lover of religion, in all probability he died without having drank of its pure spirit. In a season of revival, it is not uncommon for Christians to dwell chiefly upon a few subjects, important indeed, but not constituting the whole of the gospel. The tendency of this is to convert sinners to a part of religion, and not to the whole. There are some things in the gospel which every one likes, as soon as he hears them. Select from the crowd of worldings about you any one you please, and urge upon him some two or three of the most affecting subjects containing in the Bible; speak to him of the indulgent father of mankind bending from his throne to take his children to his bosom; show him the cross, not shrouded in sackcloth, but like another sun pouring the beams of love and mercy over a benighted world; read to him God's own magnificent descriptions of the New Jerusalem, with its gates of pearl, and its river of life; show him the society of just men made perfect, with their crowns of starry brightness, and their harps of gold; whisper in his ear those precious promises which wake up in the believer's soul hopes full of immortality; and it would be wonderful if he did not say at once that he would be a christian; and you might rejoice in the belief that you had converted a sinner from the error of his ways, and had saved a soul from death. But when the first emotions have in some measure subsided, seek out this new convert and explain to him in plain and simple language the whole gospel scheme of salvation, with its practical bearing upon human life; show him that God, while he loves men and desires their salvation, will by no means connive at sin, nor accept of a divided heart; show him that the cross can save only by crucifying the world unto him, and him to the world; show him that no promise can be appropriated until there is an entire conformity of life to the law of God, and that there is no heaven but for the pure in heart; show him the field of labor and of conflict, and tell him how much the Saviour expects him to do and suffer for his sake; and perhaps you will find that these hard sayings eclipse all the glories of the gospel, and throw a chilling influence upon the heart that seemed just ready to mount up to heaven.

We do not mean that a preacher should exclude those affecting views of truth to which we have adverted; this would be to wander to the other extreme. They are in the gospel; let them be brought forth and made to bear upon the heart; but let the whole gospel be preached. While we are careful to add nothing to the system, let nothing be taken from it. And let the sinner see that the gospel must be received and loved just as it is. Let him feel that duty and privilege, threatening and promise, conflict and victory, go together; and when he seems ready to subscribe with his own hand to be the Lord's let him ask himself, Do I love every thing that Jesus teaches and requires? Is there no part of his gospel that I should be glad to alter or change? Is there no doctrine that I wish to hear explained in a milder form than that in which it appears in the Bible? Is there no duty of self-denial from which I would gladly be excused? Do "I esteem his commandments concerning *all things* to be right, and hate every false way?" This is the feeling of the real christian? and he would no sooner alter or remove one precept of the gospel, than he would blot out a sun from the system of the universe.

One further remark in relation to this subject, and I have done. The man who chooses religion and professes to be a christian, must follow up his choice by a life of practical godliness. Love, like faith, must prove its existence by holy deeds. If ye love me, said the Saviour, keep my commandments. If you have resolved that you will be a christian, let the world see that your decision is a practical one. Religion is but another name for every thing in human character and conduct that is lovely and of good report. There are those whose devotion is chiefly expressed in words.—They have a high standard of feeling, but a low standard of practical obedience. Their affections gleam out occasionally upon the darkness of an indolent life, like the meteor which may dazzle and astonish, but does not warm and invigorate. This will never do. Piety, without doubt, has its origin in the heart; but there is a fatal inconsistency in substituting mental operations, even love itself, for practical godliness. Religious affections were not designed to be like a volcanic fire, at one time shut up and at another poured out in streams that blight and consume; they were intended to be like the genial warmth of the spring, which thaws the frozen earth and forces into vigorous life the plants which refresh and sustain mankind.

Let, then, the sinner remember, that religion hath its duties as well as its doctrines; that it demands the energy of benevolent exertion, as well as the confidence of faith; that it calls for real sacrifices as well as professions of attachment; that it holds forth a world lying in wickedness, and bids him go to work in this vineyard, and do with his might what he there finds to be done. Let him not think to defraud his Maker and the world, by making religion a system of speculations and abstractions; let him not evade the debt of gratitude and obedience which he owes to the compassionate Saviour, who hath called him from darkness into light; let him not profess to receive the doctrines of the gospel, and deny in practice their legitimate influence, which is a holy life. And let him know that whatever be a man's object in professing religion, whether it be present peace or future glory, obedience to the commands of Christ is the only way to secure it. The path of duty is the path of comfort and hope, which shines brighter and brighter unto the perfect day. All other paths, though at first inviting, are ways of darkness and fear, leading down to the chambers of death.

Reader, what are you *doing* to furnish evidence to yourself and to the church that you are born again? Remember that the first question of the new-born soul is, '*Lord what wilt thou have me to do?*' Its last triumphant exclamation is, '*I have fought a good fight, I have finished my course, I have kept the faith.*'

Christian Fidelity.

A want of Christian fidelity among the followers of the Redeemer, has been the means of vast injury to individuals, and of unspeakable mischief in the churches of our Lord Jesus Christ. By Christian fidelity I mean that professing Christians, agreeably to their covenent engagements, should kindly and faithfully admonish one another, as the case may require; that they should go without delay to the deficient or offending individual, and converse with *him* on the subject, instead of first discussing it with many others; and that they endeavor by every means in their power to encourage and assist each other to live according to the requirements of our divine Lord, in all their journey through this vale of tears to the world of uninterrupted blessedness. From this definition, is it not easy to see that the professors of our holy religion are exceedingly deficient in this important duty? What is more common than to see those who have entered into solemn covenant with each other, "to walk together in brotherly love," and be faithful "to warn, rebuke and admonish one onother," instead of discharging this duty, conversing with others respecting the errors and faults of their brethren, and that too, not unfrequently, in the presence of the ungodly! In this way, how often have unkind and unchristian feelings been excited in the breasts of many towards the friends of our Immanuel, in many cases without the shadow of a reason; and how many of the impenitent have been hardened in their iniquity, and neglected that religion which appears to have no better influence over its professors! The individual who is in fault, (if indeed he have erred,) is all this time, it may be, ignorant of his fault, who might immediately be set right and all feel kindly towards him, if his brethren would discharge the duty here recommended, as they are required in the Gospel. Now to neglect this duty is evidently wrong and sinful. Many are very seriously injured by it, the cause of Christ suffers, and the Redeemer is often wounded in the house of his professed friends. Brethren, these things ought not so to be: and those who have been guilty must reform, or experience the frowns of their Saviour and Judge. I might pursue this part of the subject much farther, and point out other instances in which the members of some Christian churches are deficient in fidelity towards each other, and present inducements for them to be faithful. But my design was only to give a hint on the subject, hoping that those concerned will seriously weigh it, and in future, conduct towards their Christian friends in the lovely manner enjoined in the Gospel, enjoined by Him whom they profess to serve. And may we all be constrained thus to do by the love of Christ, and a regard to the highest interests of his cause.—*Christian Watchman.*

Rules for the Government of the Thoughts.

1. Learn to observe and govern your own thoughts; keep a jealous eye and strict hand upon them; suffer them not to ramble unregarded. Often ask, where is my mind? What am I thinking of? God's eye is upon your thoughts; he understands them afar off. Correct the extravagance of a foolish fancy.

2. Be filled with a concern about your souls, and eternity. Think it not an indifferent thing, nor a matter of a small moment, where you must be *forever*,—When the things of God are *laid to heart*, they will be ready to be thought of; but when they are laid at a distance, thoughts of other things get possession of the soul.

3. Be diligent and attentive in reading and hearing that you may have matter ready for your thoughts to fasten upon. Those that do not *mind*, will never *meditate*. Those that are careful to gather, will have things new and old to spend upon the last chapter they read; the last sermon they heard; and let this revive old truths.

4. Set time apart for this work every day, especially on Lord's days; and go about it solemnly. Sequester yourselves from the world, and worldly converse, that you may be wholly taken up with this. Isaac went into the field to meditate. Let nothing interrupt. On the Lord's day we should be in the spirit.

5. Take the opportunity of the night watches for this work, upon your bed; foolish, filthy thoughts are then apt to enter into our minds; and worldly care tyrannize there. Remember some word of God, and think of that. This will make up the loss of an hour's sleep with great gain.

6. Let good thoughts always kindle pious and devout affections. Rest not in forming notions upon the Scripture, but let your souls be enflamed with a holy fire. Think of sin till you hate it; of God till you love him; of heaven till you long for it. Offer up these affections. The soul, thus soaring upwards, and pressing forward, is heaven upon earth.—*Matthew Henry.*

Sympathy.

Sympathy is one of the noblest exercises of the human mind. It is probably a natural principle, but it is too often smothered in the heart by selfishness and envy. It is, like other faculties, susceptible of cultivation, and if we accustomed ourselves to look, impartially upon the world, we should oftener find cause to pity our fellow creatures, than to envy them. It is the great object of mankind to be happy, and every individual pursues with eagerness that course of life which he thinks will enhance his enjoyment. But still we never find one whose cup of pleasure has not at some periods been dashed with bitterness; and sympathy is a sovereign remedy for all the disappointments and misfortunes of human life. It finds out the hidden springs of sorrow, and if it cannot at all times dry the tear of misery, it blunts the arrow of affliction, and sooths the pangs of disappointment. Such is its nature that were it not an actual duty, the generous mind would indulge in it, for the sake of the happiness which accompanies it. To smooth the feverish pillow of distress, to wipe away the orphan's tear, to soothe the heart of the bereaved parent, and alleviate the sorrows of the disconsolate widow, will be more conductive to the happiness of the noble soul, than all the cold philosophy of the stoic, or rusty treasures of the miser.—It was a command of our Saviour to rejoice with those that rejoiced, and weep with those that wept; and he set us the brighest example of sympathy when he wept at the grave of Lazarus. He pitied the bereaved sisters, and to comfort them, he was about to call up their brother from the grave. He wept—for he knew that the pure soul of Lazarus, which had passed the shades of death, and was enjoying the pleasures of the New Jerusalem, must return again to wander through the troubled scenes of this infriendly world. Let it then be our object to follow his example, and cultivate a feeling of sympathy for our fellow creatures. And by rejoicing in the happiness and pitying the miseries of others, we shall find our own sorrows less, and have more reason to hope that he who wept at the grave of Lazarus will pity our transgressions and blot them forever from the book of his remembrance.

STELLA.

The Missionary Swartz.

Is there on record a more beautiful anecdote than this which Bishop Middleton relates of that most exemplary soldier of the Cross? He was lying apparently lifeless, when Gericke, a worthy fellow laborer in the service of the same Society, who imagined that the immortal spirit had taken its flight, began to chant over his remains a stanza of the favorate hymn which used to soothe and elevate him in his life time. The verses were finished without a sign of recognition or sympathy from the still form before him: but when the last close was over, the voice which was supposed to be hushed in death, took up the second stanza of the same hymn, completed it with distinct and articulate utterance, and then was heard no more!—How much more beautiful and touching is this, than all that is fabled of the dying swan!—*Banner of the Church.*

From the New-York Observer.

Beautiful Example of Benevolence.

The Secretary of the American Tract Society requests the Editors of the Observer to insert the following note from an individual before unknown to him, and whose name he does not feel at liberty to publish. With such a spirit pervading every Christian heart, no longer would the cause of benevolence be hindered for want of pecuniary means.

"*Dear Sir.*—It will be seven weeks to morrow since a righteous providence laid me by, first the Influenza, which soon produced a dangerous inflamation on the lungs. On Tuesday evening of this week I took last Saturday's N. Y. Observer, and read to my family your appeal in behalf of the American Tract Society. The immediate conviction was, I must do something. I knew the funds appropriated for this year, (my fiscal year commences the 1st of July,) must be nearly or quite exhausted; and by looking I found, though five months of the year are yet to come, they were overdrawn. For the last three years, nearly, I have set apart one tenth of all my income to be applied to religious and benevolent purposes.—Having a little cash on hand I determined to make my three little children (all a merciful God has left me of nine) life members of the American Tract Society.

"During the wakeful hours of night (my disease does not suffer me to sleep much) I thought I might possibly make my giving (rather paying a small part of my debts) the means of some others doing so also. So in the morning I sent for our worthy pastor, Rev. Mr. C. who, when he came, I found had received your recent circular and was devising the best he could do for you. I told him my views and feelings, and that I would pledge myself to pay to the American Tract Society an equal sum to all he could raise from the rest of the church and congregation. He thinks I will have to pay something more than the above draft—be it so, if I can raise the cash I will do it cheerfully. But during the time the money is collecting in the congregation, I thought it best, considering your need, to forward the sixty dollars, as by the annexed draft.

"I design to have my children draw the quota of tracts or little books from some depository, every year of their lives and have them personally distribute them. By the blessing of God, it may have a benign effect upon their future happiness. Their ages are 11, 9, and 7."

THE SUN OF RIGHTEOUSNESS.—As all the candles in the world cannot make a day when the sun is set, so all the comforts in the universe cannot cheer the heart of a believer in the absence of the Sun of Righteousness. A holy soul is like the flower that opens and shuts with the sun; if the Saviour shine upon it, it opens; but if he withdraw the cheering light of his countenance, it closes itself and droops.—*Colquhoun.*

Virtue is like precious odors, fragrant by being crushed; for prosperity best discovers vice, but adversity best discovers virtue. One vice is more expensive that ten virtues.

Ask counsel of a fool, and he makes himself your master.

He that dare be poor is rich in independence.

From the London Evangelical Magazine.

To a Tract.

Go, little messenger of peace,
Upon thy journey go;
Bid Zion's kingdom still increase,
And wide its shadows throw:
Till they who never knew the way,
And they who slight it know,
No more in paths of error stray,
But live to God alone!

Go, little messenger of peace,
Upon thy journey go;
Bid the loud laugh of folly cease,
The tear of sorrow flow:
Tell all, who have not sought the Lord,
Nor trusted to his grace,
That they, who will not hear his word,
Shall never see his face!

Go, little messenger of peace,
Upon thy journey go;
From Satan's bonds the soul release,
Which pines in hopeless woe:
The sinner's troubled breast to calm,
To ease the mourner's care,
In Gilead, say, there is a balm,
A great Physician there!

And oh! on him, whose feeble hand
Thy little pages penn'd,
May ev'ry grace, by Heav'n's command,
In gentle show'rs descend!
That if on sin's deceitful waves
The wand'ring bark he stay,
He may not, while he others saves,
Himself be cast away!

CHILDREN'S DEPARTMENT.

For the Western Luminary.

Bible Stories for little Children.

NO. 4.

God commanded Noah to take with him into the ark, every kind of animal that lives on the earth. He told him to take seven of each of the most useful kinds, and of every other kind two. Of all sorts of food, too, God commanded him to take, for himself and his family, and the animals to eat, while they staid in the ark. When the ark was finished, and Noah with his wife, and his three sons with their wives, (just eight persons in all,) and all the animals that were to be saved had gone into it, the Bible tells us that God shut them in. He shut them *in*, and all the rest of the world, he shut *out*. That very day, the rain began. I told you last week, that when Noah preached to the people, and told them if they did not repent they should be drowned, they would not believe him. No, not one of them. And perhaps they laughed at him, for building a great ship that he would never want, and for preaching about a flood, that he would never see. But how do you think they felt, when as soon as that ship was finished, and its doors were shut against them, the sky grew dark and cloudy, and it began to rain? Don't you suppose they began to think, "what if what that preacher said should be true?" And as it kept on raining, day after day, and night after night, don't you think they began to wish they had believed him? The rain not only fell from the clouds, but the Bible tells us that "the fountains of the great deep were broken up." This, I suppose means, that the waters which are deep in the earth burst up through it, and mixed with those which fell from the clouds. Children, some of you have heard much lately, about the river that is near you filling houses, and carrying some of them away. But what a little thing this seems, when we think of the flood that I am telling you about. What a dreadful storm that was. *We* have never known it rain three days without stopping; but then, it rained forty days and forty nights, without stopping at all. When the waters began to cover the ground I suppose people left the lower part of their houses, as many did near us a few days ago, and went into their chambers; hoping they might be safe there. But soon the chambers too, began to fill, and then they left their houses, and went in crowds to high spots of ground, where they hoped the water would not reach them. Oh what sad sights were seen in that fearful time! There was a mother carrying her babe in her arms, while her other little ones were clinging around her, and begging her to save them. People were very wicked, and very selfish then; and I suppose most of them only tried to save themselves; yet I cannot but think that mothers loved their little children, and tried to save them. There were none to look on and pity others, but all every where, rich and poor, and old and young, were in the same danger, and were trying to save themselves. Lions, and tigers, and bears, were on the same mountain top, with men, and women, and children; and these fierce animals thought not of killing the people, nor the people of being killed —but man and beast, thought of nothing but the water, the water. And as the water followed them at every step, and covered the high places on which they had climbed, do you not think they looked for the ark? And as they saw it moving peacefully over the water, and thought how safe those were that were in it, do you not think as they sunk in the deep waters, they said, "Ah Noah told us so, Noah told us so." Children, I never read this dreadful story, without thinking of a day that is coming, which will be far more terrible to the wicked, than the flood was, to those that were drowned in it. 'Tis the day of Judgment that I mean; but I shall not tell you about it now; as I intend to do it another time. But you will see it for yourselves when it comes; every one of you will see it, and if you do not love God and keep his commandments, it will be a dreadful day to you. I shall tell you but little more about the flood; for I have but little time to talk to day. The Bible tells us, that the waters prevailed exceedingly upon the earth, and "all the high hills under the whole heaven were covered." Perhaps you will, when you are older, read a book called a history; that will tell you the mountains were not all covered with water; but don't believe it. Remember the Bible says they *were;* and the Bible must be true, for it is God's own Book. That same history too, will tell you there were some people left alive, besides those that were in the ark. But the Bible says "all flesh died that moved on the earth; of fowl and of cattle, and of every thing that creepeth on the earth; and every man; *all* in whose nostrils was the breath of life, of all that was on the dry land died—and Noah only remained alive, and they that were with him in the ark." There were a great many people on the earth before the flood; some suppose there were more than there are now; and in less than forty days, there were but eight left alive. What a sad sight our world was then—one broad and gloomy ocean, without a single island, still as the grave; with only one ship sailing it, and hundreds of millions dead in the bottom of it. Sin, did this, children, remember sin did it all.

I. S. T.

Speech of Mr. Edward Cope.

DANVILLE, Ky. Feb. 23d, 1832.

To the Editor of the Western Luminary.

SIR:—We the undersigned committee of the Deinologian Society, of Centre College, transmit to you a copy of a speech delivered by special request, at their anniversary meeting on the 22d ult. by Mr. EDWARD COPE, (Mr. Cope is a student of Centre College.) If you think this address worthy of publication, you will greatly gratify the Society by giving it an insertion in the columns of your useful paper.

D. J. CALDWELL, } *Com. of D. S.*
THOS. HICKMAN, } *of C. C.*

THE return of this day, which a century ago gave a WASHINGTON to the cause of Liberty, must ever bring with it, a thousand interesting recollections. When you heard recounted, to day, the story of our nation's wrongs—the deeds of *him*, who led her sons to victory—the achievements of those revolutionary worthies whose names are recorded in broad characters on the pillars of this republic—you seemed borne back to that auspicious period when these events were passing; and the hopes and fears, the successes and reverses, the toils and suffering which marked that doubtful struggle, crowded upon your imagination. You even saw that little band of patriots grappling with the powers of despotism to wrest their country from his grasp, and you witnessed the bursting forth of that bright day star of civil liberty which has ascended the horizon till it has caught the eye of every nation on the globe. From such recollections it will be but an easy transition, to advert for a moment, to that new era of *intellectual emancipation* which has dawned upon our world. The spirit of enquiry which has slumbered for ages is now awaking to action, and important discoveries in morals and science are following each other in rapid succession. We have scarcely time to contemplate one grand discovery, before another, and another still more grand, comes upon us, till we are left in astonishment. The effect produced by these discoveries has been to open new channels for enterprise, through which a tide of irresistible moral influence is pouring over our land—to purify the elements of society, and to give an impulse to the movements of the day. From every point is heard the note of busy preparation waxing louder and louder, while thousands are running to and fro, whose minds are fruitful to devise, and whose hands are quick to execute plans of mercy, for the relief of human woe. In proof of this, passing by the recent improvements in physical science which have lessened so much the drudgery of life, scattering wealth and comfort to the very extremities of the nation, I would point you to our *Infant Schools*, where even babes are successfully taught sciences, to learn which, advanced youth only, have heretofore been considered competent —to the *Sandwich Islands* redeemed from their long bondage of superstition and rejoicing in their renovation—to our *Sunday School system of instruction*, gathering every Sabbath its millions round the "waters of life," to remove from the eyes of the understanding the scales of ignorance and vice—to the *Colony of Liberia*, where the ransomed sons of Slavery now plant the tree of Liberty and repose beneath its shade.

It is not saying too much when we assert, that in accomplishing all this, education has been the pioneer, and if we may include moral instruction, the great lever which has raised up a large and sinking mass of this world's population to the purity of virtuous and enlightened citizens.

Never did the pursuit of knowledge appear so inviting, never were enlarged attainments in useful learning so urgently called for, as at the present day. A century ago popular education could scarcely be said to exist, so limited were its operations. The lights of science were confined to the halls of the wealthy. Instead of coming under the purifying and elevating influence of education, the powers of the mind, as they struggled into life, were met by pleasure, wealth and military fame, and by these merciless tyrants reduced to bondage. This was to be expected at a period, when the hand of despotism closed the portals to the kingdom of knowledge. But now that hand is palsied,—the kingdom of knowledge now suffers violence, and many from the East and from the West, and from the North and from the South, are rushing into it, and sitting down with the learned great of every age and nation, to enjoy its delights. No one now, in the possession of his reason, will rush on in the high road of excess to find pleasure, when he needs but to step aside only, to enter the cool retreats of useful learning —the ever verdant groves of knowledge, where the most delicious fruits always cluster, and where is opened a fountain of unfading enjoyment, in which the deeper we dip the purer will be the draught, to remain within us a well of life-giving power springing up into endless bliss.

Wealth, and that rank which men have claimed because their blood chanced to flow through a long line of illustrious ancestry, are now ceasing to be stepping-stones to power. In the visions of my country's glory, I see a time, yes it now is, that ignorance is despicable though in a Nabob, while useful learning is respected, though its possessor be the tenant of a log cabin.

Now, also, the shrill clarion of war is hushed in silence, and the angel of peace spreads his wings over the nations. The period is rapidly advancing, when men will no longer invent weapons of death to assist time in his work of depopulating the earth. Glory no longer invites you to scenes of bloody strife, there to gather laurels to entwine your brow. Enter, then, the field of knowledge which lies open before you, and gather there the rich spoils of wisdom,

> "Forever blessing and forever bless'd."

And if any of you have resolved to sacrifice your lives upon the altar of philanthropy, do not fail to go to the armoury of eternal truth if you would be completely harnessed for that battle which has now commenced between the votaries of truth and the powers of ignorance, that fruitful source of superstition, bigotry and fanaticism. Go, where Howard went for strength to support him on his errand of mercy, fraught with so many dangers. Go where Wilberforce went to learn the rights of man, when he lifted up his voice to plead the wrongs of lacerated Africans, whose blood then fattened British soil. Go on, yours is glorious chivalry. Even in the judgment of this world, the crown of an Alexander fades away before the lustre of that diadem which has been won on the field of Benevolence.

Extensive knowledge at the present day is the only pathway to extensive usefulness. When Literary men were rare, quacks in knowledge might be tolerated. As all colours are alike in the dark, such men might pass off sophistry for truth, and bombast for eloquence; but now it is otherwise. The press has given wings to truth, and her voice is heard throughout our land. The genius of literature, at whose potent touch the dead in ignorance are raised to life, has passed through our coasts. The seeds of knowledge have been scattered copiously, and are budding and expanding in the minds of thousands even in the humbler walks of life; and under the influence of popular education the whole nation is cultivating a refined taste and an enlargement of intellect.

Now, as, in the judgment of men, no object is either good, great or lovely, but what appears so compared with some acknowledged standard of virtue, magnitude, or beauty; so no one who does not come up to the present elevated standard of professional qualifications, needs expect to become either useful or respectable in an enlightened society. If any one dreams that he can do so with a mere smattering of knowledge, let him look around him, and in the pitiable condition of thousands who once indulged his hopes, but who are now starving on their small stock of abilities, let him read his own inevitable fate.

But at this eventful period, when causes are closely linked to their effects, not only does the progress of education, on which is suspended the fate of this world, become deeply interesting, but the *question*, "what kind of knowledge ought we most carefully to cultivate," assumes an importance unknown before. To a brief discussion of this question I now invite your attention.

Here I would remark that we are now entering a wide field of enquiry, as yet almost unexplored—vast as the difference between the meanest worm of earth and that wrapt seraph who burns before the throne of the Eternal—a subject to comprehend which the strongest intellect must be unequal. It will not be expected, then, that I lead you through this fair land of wealth unknown, and point out to you its beauties and its strong towers, since it is a land I never trod. I must leave this task to abler minds. All I can hope from this discussion is, that it may stimulate you to the work of enquiry, and this done, my object will be attained.

To the question, what kind of knowledge ought we most carefully to cultivate, many are ready to answer, doubtless, that it should be Philosophy, whose eagle eye pierces the dark mysteries of nature, whose ken developes her most secret laws, and whose power can compel the rude elements to minister to the wants of man—that it should be eloquence, made irresistible by arguments drawn from the repository of truth, charged with electric fire, and flowing as the music of nature—the fine arts, whose genius gives life to cold marble and makes canvass speak—the muse of Greece, that sunny clime, every foot of whose soil is mingled with the dust of her bards, the heavenly, muse-awaking, soul-enrapturing strains, now soft as the wings of zephyr, now sublime as cloud-bearing Olympus, around whose clifted tops the thunders break and the lightnings play. True, all this is excellent; but must our education stop here? If, instead of sojourning in this "low vale of strife," heirs to want and sorrow, the ever genial rays of the sun of Eden beamed continually upon our flowery pathway, reaching unbroken as far as illimitable space—then indeed such knowledge would be all required, and more than necessary. But man is thrown upon this earth ignorant of his mysterious being, the responsible relations he sustains, and of his own momentous destiny. Now, for his complete instruction on these important points, there is such an inseparable connexion between Literature, Science, and revealed Truth, that all these must lend their united assistance to prepare him for that happiness, that usefulness and that elevated rank in the scale of being for which he was designed.

It has been well remarked, that the proper study of mankind is man, since this knowledge is the only foundation upon which permanent happiness can be built. In furnishing this, the three great branches of education already named must each bear a part. Once taught in the sciences, the whole kingdom of nature becomes man's instructor. As he analyzes the works of God, every particle of matter "utters speech," and the development of every latent truth showeth knowledge. When throughout the endless variety of nature's productions, from the smallest atom to that vast orb which forms the centre of our system, he sees all moving on by the same general laws, all chiming in perfect harmony, and throughout that great diversity of being with which this earth is peopled from the first appearance of life in vegetables, to man the Lord of this lower world, he sees all adapted and directed to promote his own happiness, surely he must know that in the eye of his Creator *he* is a being of no small interest for whom this earth was so richly adorned and fitted up with such splendid furniture. On the other hand, Literature is a key with which we unlock all the stores of wisdom and experience which have been accumulating for ages; a magic glass, by which we look up through a long rank of past generations, to the period, when by the banks of the Nile *young science* shaped the marble and reared the stately dome. Yes, even to the hour when Adam walked the unpolluted soil of Paradise. We look, and all the nations of the dead spring into active life, each individual moves in his wonted sphere, while every passion and spring of action is plainly brought to view. How instructive. Here is a noble youth, before whom smiling hope dances in his pathway, but whose eyes are bewitched by that soft syren pleasure. Now he sips her cup, poisonous and deadly as the canker which gnaws her own vitals, and reclines upon her couch to rise no more. On this hand is a fanatic, dealing out death to all who dare think differently from himself. On the other, a company spell bound by the demon superstition, and led on to deeds which have made human nature a reproach. But yonder is one riding high on a proud wave of ambition, burying the nations as it rolls along, breaking anon, and engulphing him too in its yawning abyss; and while we still look, one nation rises and another falls, and from this vast throng a voice, swelled by the breath of millions, comes upon us in tones of thunder, "know thyself."

How beautifully do Science and Literature harmonize with that Revelation God has given us to guide our feet in the path of peace. But it is when we see such men as *Socrates*, *Plato* and *Pythagoras*, with all their mighty grasp of intellect, and all the assistance their philosophy could bestow, still unable to reach even the simplest truths in Ethics—it is then that we see the need of that revealed truth which carries the mind at once to the very highest authority, and binds mankind to the throne of God.

Again, although it is the office work of literary and scientific instruction to draw out the powers of the mind from their dark recesses, where, without cultivation they must forever stagnate, like the damps in the Egyptian pyramids, still it is the province of moral instruction to elevate and direct those faculties in the business of life. Learning without heavenly wisdom only "leads to bewilder and dazzles to blind." Many a gallant bark, launched upon life's ocean with the brightest prospects, whose sails science had trimmed, and whose canvass knowledge had filled, has nevertheless been wrecked upon the quicksands of error, for want of christian principle to steer its course. I hesitate not to say, that to unsanctified knowledge may be ascribed most of the evils, the wars, bloodshed, and oppression which make up the sum of every page of this world's history. Take one illustration from thousands that could be given. Voltaire, Diderot, D'Alambert and their associates, under the goadings of that ambition which their defective knowledge pampered spent the most of their days and the energies of their gigantic intellects in a rash attempt to overthrow christianity. Like the dragon of the Apocalypse, they poured through Europe a flood of poison, which, as eagerly swallowed by the French, threw that nation into such a fit of fiendlike phrenzy, that nothing less than the blood of two millions of her citizens could appease the rage of that lawless mob. In the language of a late writer "it seemed as if the knell of the nation was tolling and the world summoned to the funeral."

Again: the utility of knowledge has its foundation in the weakness, ignorance, and consequent wretchedness of man. Knowledge finds his mind without form and void, till the renovating power of education moves upon it—a power whose office work, if it be not precisely a new creation, is nothing less than to reduce to order the elements of this chaotic mass—to adorn, light up, and pour life and enjoyment through the whole. Take the extremes of humanity, a filthy Hottentot, degraded to a level with the brutes that minister to him, and compare him with a Newton, and the difference becomes so great that did not each bear the stamp of rationality we should reasonably conclude they did not belong to the same order of beings. Who can doubt that education makes this disparity, or, that the measure of their enjoyment is in proportion to the cultivation of their minds? The happiness of one is that of a worm coiled up in its cell. The others, is the enjoyment of a fledged spirit free to range throughout the bright regions of space, and mark the untold wonders in the wide spreading universe. Still literature and science stand in absolute need of religious instruction to raise man to that pitch of happiness, and to that true dignity of which his nature is susceptible. The infidel may have a mind stored with the lore of ages, and a soul formed for enjoyment. He may look upon the lovely dress of nature when spring pictures beauty on every expanding flower, and pours her music from every grove. He may be able to investigate every object from the hyssop to the cedar, and to philosophize acutely upon all within the attractive influence of the sun. He may weigh the hills in scales and the mountains in a balance. He may even rise above the blue arch of Heaven, and witness the starry dance of worlds and systems as they wheel around him, but he beholds all with an eye of coldness and hears their melody with an unfeeling heart. How different the man whose heart has been expanded by divine truth, who has been raised from the low grounds of unbelief and the mists of skepticism, to inhale that pure atmosphere which ever rests on the heights of truth,—he sees the hand of God in all his works, hears his voice in every breeze, and every blessing he receives is enhanced by the recollection that it comes from his heavenly Father. Indeed, all the rays which literature and science could throw upon the intellectual world would still leave it dreary as the wastes of Spitzbergen, where man dwindles to a dwarf, and the tall trees of the forest to stinted shrubs; but when, in conjunction with literature and science, revealed truth is brought to act upon the mind, what was before a dreary waste is changed and wears the lovely aspect of an Italian landscape, where

> "The flowers ever blossom, the beams ever shine,
> And all save the spirit of man is divine."

Members of the Deinologian Society; I hail you this evening as an association calculated to promote that knowledge which I have attempted to recommend. Consider that in your classical as well as professional career there is no middle stake to throw for. Direct your eye along the path of life, strown with the wrecks of many sanguine hopes of usefulness, the consequences of a defective education. Open your ears to the voice of woe, the cry of oppression, echoing and re-echoing through the earth, calling for the exercise of an enlightened benevolence. Turn your vision to this great "valley of the West," a world in embryo, whose tall dark forests are vanishing before the strokes of husbandry like grass before the mower, discovering a luxuriant soil teeming with millions of inhabitants, cities springing up as it were by magic, and daily developing agricultural, commercial and manufacturing resources unsurpassed by any nation on the globe. Remember that this vast arena will be your field of action, and, that in moulding the elements of this heterogeneous mass of population, your influence must reach down to the close of time. Do this, and you cannot lightly estimate the advantages for improvement which your society affords. But I am persuaded I need not urge these considerations upon you, who have tasted the sweets of knowledge, and have in some measure experienced its power. I congratulate you on the brightening prospect of your Society. Hitherto its existence has been one incessant struggle with difficulties. With a few grateful exceptions, it has neither had the smiles of learned men nor the assistance of the patrons of literature and science; and I have marked with no little interest that there were hearts among you which cowered not under the load of discouragements that pressed upon you, even when the hand of prophecy had written *mene mene tekel* upon your walls. Go on, then, and maintain the ground you have taken. And though you may not now be conscious of the strong desires for knowledge which this association awakens in your bosoms,—though you may not fully perceive the happy bearing it will have upon your destiny,—yet be assured that *one day* its benefits will be plainly manifest; and that often from the busy scenes in which you are soon to mingle, you will look back upon the hour which threw you into the embrace of this society as one of the most fortunate in your lives.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MARCH 7, 1832.

Advertising Patronage.

It is very desirable to us, that the advertising patronage of the Luminary should be increased. We hope the friends of the paper will lend us their aid in effecting this object. We speak from correct information, when we say, that the Luminary has a more extensive circulation than any newspaper west of the Alleghanies. Advertisements left at the office, or at *A. T. Skillman's* Book Store, will be promptly inserted, at the usual rates.

"Dangers of the Times."

An article, with the above title, will be found on our first page, to-day, which richly merits an attentive perusal. Especially would we recommend it to the careful notice of youthful professors of religion; those who have but recently attached themselves to the people of God, and are yet, with respect to religion, in the feebleness of infancy. To those whose province it is to examine candidates for church membership, the important suggestions contained in this piece cannot fail to be very valuable. This able article is extracted from "*The Spirit of the Pilgrims,*" a periodical published in New-England.

There cannot be too much caution exercised in admitting members into the church. While due care should be taken to debar no humble child of grace from the privileges of his father's house, a proper regard for the individual's own best interests, as well as for the best interests of the church, demand, that the utmost caution and circumspection should be used in receiving him into the visible kingdom of the Redeemer.—That much serious injury has resulted from the hasty admission of members, especially in times of religious excitement, no one will, perhaps, feel disposed to doubt. We are well aware, that human beings, even under the most favorable circumstances, cannot expect to arrive at infallibility in this matter, but greater caution, and a more deliberate examination of candidates for admission, could not fail to be attended with the happiest consequences to the church.

Foreign Missions.

Not long since, we called the attention of our readers to the subject of Foreign Missionary operations; and particularly to the resolutions passed by different Presbyteries, to support a certain number of missionaries in the foreign field. As the time for the spring meeting of our Presbyteries is approaching, it may not be amiss again to invite the attention of the churches to this highly important subject.

While there is a diversity of opinion in our church, with respect to the medium through which Home Missions should be carried on, attended, in our judgment, with no small degree of acrimony and unholy zeal, we observe, with unfeigned pleasure, that with respect to Foreign Missionary operations, no such unpleasant circumstances exist. Here is ground on which those differing in minor matters, feel that they can conscientiously meet, and unite their charities and their fervent and devout supplications, in aid of a cause which must ever be peculiarly dear to every intelligent believer in Christ.

The American Board of Commissioners for Foreign Missions—in whose behalf we now more particularly speak,—was organized a little more than twenty years ago. From an official document, very recently published by that Board, we obtain the following gratifying information, which we shall give in the language of the document itself.

"There are *fifty-one* Missionary Stations under the direction of the Board, and *sixty-two* preachers of the Gospel. The whole number of laborers, male and female, sent from this country, and supported from the funds of the Board, is *two hundred and thirty-eight*. One of the stations is at Bombay; five in Ceylon; one at Canton; one at Malta; one at Beyroot; one in Greece; one at Constantinople; six at the Sandwich Islands; and thirty-four among the North-American Indians. More than 1,300 converted heathens have been received into the mission churches. At least 50,000 pupils are connected with the Schools, and about 1,000 teachers are employed in them. The missionaries make use of the press for the dissemination of knowledge in *ten* languages—Mahratta, Tamul, Armeno-Turkish, Arabic, Greek, Italian, Cherokee, Choctaw, Seneca, and Hawaiian. The last, (with some help from Mr. Ellis, English Missionary,) and the Choctaw, they were the first to reduce to writing: this is true also of the Cherokee, so far as the English alphabet is used. Presses are owned by the Missions at Bombay, in Ceylon, Malta, the Sandwich Islands, and China. The number of pages printed at the several mission presses, exceeds *forty millions.* The works printed are the New-Testament, and other portions of Scripture, various religious books and tracts, and school-books. The whole number of copies printed is not less than 1,000,000. Most of them have been put in circulation among the heathen."

These results, to those who are but superficially acquainted with the subject, may seem very inadequate to the time and means employed by this Missionary Board. A more correct knowledge of the circumstances of the case, would lead to a very different conclusion.

The operations of this institution were, of course, very feeble during the first years of its existence.—The friends of the cause were but few, and in possession of very limited resources; and but a small number, comparatively, of these few, were ardently devoted to the work. Many now foremost in this blessed cause, were then disposed to view its grand designs as premature and chimerical. The field of the Society's operations was the most unpromising, in human judgment, that can well be conceived of.

Designing nothing less than the utter subversion of the civil and religious institutions of hundreds of millions of heathen;—purposing to effect a total and radical change in manners, and customs, and habits, venerated on account of their antiquity, and as being the peculiar boon of the ancestors of these degraded and infatuated people, and employing, as laborers to effect this great purpose, individuals ignorant of the languages of those among whom they were to operate, this institution hesitated not to send out its missionaries, committing them and the success of their cause to the God of Missions. And their fondest anticipations have been more than realized. While the hearts of the projectors and supporters of this noble charity and other kindred institutions, are still pained in view of the countless numbers among the heathen nations who still bow down to their idols, and continue in the practice of their absurd and disgusting superstitions, much heartfelt satisfaction is enjoyed at the success which has already crowned the labors of those devoted servants of the Most High, who have bid adieu to the enjoyments of civilized life, in order to enjoy the privilege of bearing the Gospel to those who are "sitting in the region and shadow of death."

The cause of Foreign Missions is evidently enlisting the affections and cordial co-operation of the church of Christ in all quarters of the world. And no where, we presume, has its advancement been more rapid and triumphant than in the United States. Since the organization of the American Board of Commissioners for Foreign Missions, Foreign Missionary Societies have been established in the Baptist, the Methodist, and Episcopal churches in this country, all now efficiently engaged in advancing the same glorious cause. The whole of these Societies, expended in this work, during the past year, about *one hundred and sixty-two thousand dollars.* At no time since the organization of the first one of them, have there been so many young men preparing themselves for the foreign missionary field, as at present. The spirit of missions is pervading the Church; and we cannot but hope, is destined to accomplish in a few years, much more in the benevolent work of evangelizing the perishing heathen, than the world has ever yet beheld. And this feeling will increase. An impetus has been given, which, by the blessing of God, shall never cease to be felt, until the Divine rays of the Gospel of Christ shall illumine the whole earth. The time is not far distant, when every true Christian will feel it to be an indispensable duty to contribute of his earthly substance, to aid in carry ing the light of salvation to the ignorant and idolatrous. May God hasten this period, and awaken his people to a sense of their duty, in reference to this momentous and deeply interesting subject.

Several of our Presbyteries, in different sections of the country, have each pledged themselves to support one or more missionaries in foreign lands. Now, we ask, why might not every Presbytery in the United States, do the same? Is there not ability in the Presbyterian church to raise a fund sufficient to accomplish this purpose, without the slightest injury, in a pecuniary point of view to any individual? We cannot bring ourselves for a moment to doubt it. We are happy to be able to say, that one Presbytery in our own state has pledged itself for the support of a laborer in this good work. "He that watereth shall be watered also himself."

The following acknowledgment of moneys collected in this section last fall, in aid of the Sandwich Island mission, was received through the mail, a few weeks since, addressed to the editor of this paper.—It may be proper to observe, that owing to a difficulty in procuring a draft on Boston, this money was not forwarded to the Treasurer of the Missionary Board, for some time after it was collected.

Boston, February 4, 1832.

The American Board of Commissioners for Foreign Missions acknowledge, the receipt of (for the Sandwich Islands Missions,)

$46 25	from Walnut Hill Church, Fayette County, Ky.
4 62	from Mrs. R. J. Breckinridge, do. do.
46 00	from members of the 1st. Presb. ch. Lexington, Ky.
3 13	from Mr. Norman Porter, do.
5 00	from Mr. James M. Preston, Burlington, Ky.
$105 00	per letter of Mr. T. T. Skillman, dated 19th ult.

By order of the Board,

Henry Hill, *Treasurer.*

In our next paper, we intend to commence the publication of an article from the January No. of the *Biblical Repertory and Theological Review*, on "the present condition and prospects of the Presbyterian Church."

Sunday Schools.

The request contained in the following letter from the General Agent of the American Sunday School Union, shall be most cheerfully complied with. The promotion of the Sunday School cause is one of the prominent objects we have always kept in view in the editorial management of the Luminary. Of its paramount importance it is not necessary here to speak. We shall endeavor to increase our efforts to promote the good work.

"Philadelphia, February 1, 1832.

"*Mr. Thomas T. Skillman:*—My dear brother, My object in writing to you at this time is, to request you to be so good as to insert as much information as possible in your valuable Luminary, respecting Sunday Schools. The great object which the American Sunday School Union has in view in publishing a weekly paper, is not to supersede other papers in publishing Sunday School intelligence, but to collect together information on Sabbath Schools, education in common schools, valuable suggestions relative to the same, facts, arguments, &c. &c. &c., which we wish other papers to take, and give as wide a circulation to, as possible. We publish but a small number of copies compared with all the religious papers in the land. You have done much already to aid our cause, and we are greatly indebted to you for it. I beg that you will continue to aid us all that you can, and if possible let a column or two of your valuable paper be reserved for Sabbath School intelligence—especially important suggestions as to improvements in the mode of teaching, and articles relating to common schools.

I write this to you, that our cause and that of education in general may have the important assistance of your paper, which is read by hundreds who never see our *Journal*, and who I may say, are the most important people in your state—for they are the *working people* of the state—those who will work for Jesus Christ, if any body will.

If *your* secular papers would say something every week on Sunday Schools and education—even if it were but half a column, it would influence other papers in your state.

Our Sunday School cause is going on well. Our Board will continue their efforts in the valley as extensively next year as they have done this.

After that, we must try the "Atlantic slope."

I am, your friend and brother,

ROBERT BAIRD,

Gen. Agent of the Am. S. S. U.

Encouragement.

From the Western Recorder, Utica, N. Y.

"*Slavery in Kentucky.*—Thomas T. Skillman, editor of the Western Luminary, at Lexington, Ky. has been severely assailed by some half dozen of his subscribers, *not for his opposing slavery*, as we might expect, but for expressing himself, in mild and temperate language, *against* IMMEDIATE *abolition!* The circumstances in which the editor was placed were such, owing to the slanderous reports in circulation, as rendered it proper for Mr. Skillman to make the following brief statement of facts. [See Luminary Jan. 18.]

"The facts above mentioned, go far towards illustrating the state of public sentiment in Kentucky, on this important question. It being dangerous for an editor to express his sentiments against immediate abolition, shows clearly that the whole system of slavery is coming into disrepute.

"We take this occasion to say, in relation to the *Western Luminary*, that it is one of our most valuable papers. It sends forth a light of heavenly radiance over the fields of the west, and is received with pleasure in the east, by those who love the prosperity of Zion."

ANOTHER LETTER FROM ILLINOIS.

"Bond county, Illinois, February 16, 1832.

Mr. Skillman:—Dear Sir, I have been a reader of your excellent paper for several years. * * * Your paper has been taken by a number of persons in this county, and well received, until the appearance of an article in the editorial columns headed "Disgraceful Scenes." Some four or five persons found great fault with the sentiment advanced, and are in consequence no longer the readers of your paper. But I can assure you they are under the influence of a man (not a subscriber for your paper) who is calumniating and abusing the General Assembly of our church, as a corrupt body, because they do not cut off from our communion, each and every person who has in any way been concerned in buying, keeping, or having any of the African race. For my own part, I am decidedly opposed to involuntary slavery, and cannot believe those persons innocent who buy, sell, or hold slaves *for the sake of gain;*—yet I am clear to avow, that your sentiment was in perfect accordance with my own, that "slaves may be held in perfect accordance with the principles of humanity and justice." Your notice and reply to the youth (for such he is,) who sent you the letter, has lowered his inflammation somewhat, and may do him good.

Dear Sir: As you are no doubt pleased to hear of any good success attending the means of grace, it may not be improper for me to say to you, that our ears have been saluted with the good news, of an extensive and glorious revival of religion going on in St. Louis, under the pastoral labors of the Rev. William S. Potts, a faithful and evangelical preacher of the doctrines of the confession of faith, the doctrine of total human depravity, and the necessity of divine grace to influence us, fallen, sinful creatures, to any thing really good. One of our neighboring ministers is invited to attend, and assist Mr. Potts in keeping up this blessed work. We hope he will return richly laden with a portion of the influence of God's Holy Spirit, and thus our dry and thirsty land be watered with showers, refreshing showers of the Spirit of the Lord from on high.

The Temperance cause is obviously progressing in our county. Several drunkards and tipplers have lately added their names to the list of those pledged to entire abstinence. We have adopted the plan of having frequent meetings of our society, at which any member may communicate any thing he may have learned, or propose any thing he may conceive to be of benefit to the Society. In this way we think the spirit and life of the cause is kept alive. We also have these meetings in different parts of the county, in private houses, so that the influence of the society is brought to bear upon the community in general; and the good resulting from this plan appears manifest already, from the fact, that at each meeing we gain some new members, which, in probability, we should not have obtained had the society only an annual meeting, and that at the county seat.

I remain, dear sir, respectfully, your, &c.

A Practical Application.

While our inteligent friend John Ridge, or Ska-tle-le-loh-skee, as he is called in his native dialect, was reading Col. Hayne's speech at our elbow a day or two since, on coming to the following passage, he made a practical commentary, which struck us very forcibly, and we commend it to the attention of Col. Hayne himself. The passage of Col. H. to which we refer, is this:

"Fields abandoned; the hospitable mansions of our fathers deserted; agriculture drooping; our slaves, like their masters, working harder and faring worse; the planter striving, with unavailing efforts, to avert the ruin which is before him. It has often been my lot, sir, to see the once thriving planter reduced to despair; cursing his hard fate, gathering up the small remnants of his broken fortune, and with his wife and little ones, tearing himself from the scenes of his childhood, and the bones of his ancestors, to seek, in the wilderness, that reward for his industry, of which your fatal policy has deprived him."

Now, said Mr. Ridge, this is figurative with South Carolinians, but with us it is reality. It is a terrible thing, even in the imagination of Col. Hayne, for his people to be compelled to emigrate, "with their wives, and their little ones, tearing themselves from the scenes of their childhood, and the bones of their ancesteors, to seek in the wilderness the reward of their industry, of which the fatal policy of the government, as he says, has deprived them." But as it regards the poor Cherokees, Col. Hayne thinks it all right enough. With tears in his eyes, lest some Carolinian should be compelled to move into a new country, at some time or other, he hesitates not to vote for all the measures intended to drive a whole people from their own fields, and their fathers' bones. When we were warriors and hunters, we could move about much easier. But at your invitation, we have thrown aside our weapons; we have relinquished the chase; we have cleared our fields; we cultivate the earth, and draw our sustenance from her bosom. And yet it is all right with Col. Hayne that we should be torn up, and rooted up, and driven into the wilderness again, to commence the work of civilization anew, or in despondency, sink into the savage state again.—*N. Y. Spectator.*

Where the Danger lies?

[From the Christian Mirror, Portland, Maine.]

The Volunteer, *for February.*—*Contents.* Essays on Truth and Error—this number is on the atonement. A short argument for Infant Baptism. Hints on Prayer. Proofs of Congregationalism.—Cumberland Conference. A Beautiful Thought concerning the Psalms. Regeneration. Rejoice with Trembling. Purity and Peace. The Prevalence of New Doctrine—in reply to the New-York Evangelist's critique on the Editor's pamphlet, entitled, "The New Divinity Tried." Where the Danger lies.—Under this last head the following paragraph is quoted from a recently published sermon by Dr. Dana:

Where the danger lies.—I know it is contended in behalf of the theory in view, that it aims, not so much to establish any new Doctrines, as to give a new *philosophy* of Religion. And in this very spot, it is replied, lies the danger. Who can be ignorant, that under the assumed guise of philosophy—error, fatal error, has in all ages found the readiest admission to the church, and most effectually accomplished its work? A single false principle in philosophy, once admitted as true, may make havoc of the whole system of christianity. In the present case, I would make no rash assertions.—But there is one question which I will assume the responsibility of submitting to every reader of these pages. *Does not the position, that holiness and sin belong only to voluntary action,* (simple and harmless as at first view it may appear,) *go to undermine the whole fabric of religion and even of morality?—Dana's Sermon.*

Sermons on Revivals.—We understand that Dr. Sprague of this city has just completed his course of Sermons on revivals, with which he has been engaged for some time. We have heard but one sentiment expressed by those who have heard these Sermons, and that is, that they have been judicious, discriminating and very able. There is a strong desire for their publication entertained generally, and we hope they may be added to the highly useful works from the same pen, now before the public. Dr. Sprague has had unusual advantages to qualify him for writing successfully on the *economy of revivals.* He has been favored with seeing a precious work of grace in not a few congregations in the vicinity of his former location, in Massachusetts and Connecticut; last winter he was particulary blest in his present charge. And perhaps no one in the country has such an advantage as he, for referring to all the circumstances and publications relating to the great revivals in New England, in former days. In the present state of the public mind on the subject of revivals, we have no doubt of the extensive circulation and great usefulness of such a publication in our country, and more than any other it will meet the earnest inquiries of British Christians on the same subject. Such a work is unquestionably needed at the present time, and will occupy a place now unoccupied by any manual suited in all respects to the times.—*Albany Journal and Telegraph.*

CONGRESS.

Washington, Feb. 4th, 1832.

Messrs. Editors—Mr. Jenifer's resolution on the subject of the blacks was called up again on Tuesday, when Mr. Boon, of Indiana, moved to postpone it till the second Monday of December next, that is, to reject it. A Virginian, Mr. Craig, opposed this, and adverted to the continual increase of the evil, the abundance of our pecuniary resources, and the absolute necessity of doing something and of doing it quickly. Mr. Mason, of Va. expressed his wish that Mr. Jenifer would withdraw his resolution. The subjects embraced in this debate he observed, were so important, that it was not proper or respectful to enter into them at this time. The principles which lie at the foundation of all social and political rights must in such a discussion come under investigation. Mr. M. remarked that as for himself, he happened to be placed in a position, which had necessarily led him to intense reflection on the measures likely to result from the present proposition, and he had risen to say to his colleague, Mr. Craig, that it was with profound regret he differed from him as to the right of Congress to legislate in this matter, and still more as to its paramount authority over the rights of property. It had not been his wish that the subject of the resolution should be considered at all in the House, but as it had been referrd to a committee, he hoped the resolution would be withdrawn. Mr. Boon now withdrew his motion for postponement. The question then was put on referring the resolution with the amendments to the Select Committee appointed on the memorial from New-Jersey, and carried. Thus the subject at present stands; and whether there will be any decisive action upon it even during the present Session of Congress, is a matter of considerable doubt.

On the subject of the Indians, Mr. Everett in the House has moved a resolution, That the President be requested to communicate to the House a copy of the treaty negotiated with the Chickasaw tribe of Indians in 1830, and of such portion of the journal of the commissioners, as relates to the subject matter of said articles; together with a copy of the lease or deed, to which the assent of the commissioners was given; and also of the lease executed under the fourth article of a treaty negotiated with the Chickasaws, Oct. 19th, 1818. Mr. Everett and Mr. Evans have spoken for this resolution; Mr. Polk and Bell against it.

On Wednesday the 1st. inst. Mr. Frelinghuysen presented the following resolution. 1. That the government of the United States is bound by the terms and stipulations of several treaties made with the Cherokee nation of Indians, and also by the provisions of the intercourse act of 1802, to protect said nation from all intrusions upon their territory. 2. That the President of the United States does not possess the constitutional power of dispensing with the intercourse act of 1802, and of said treaties; and that until said act shall be repealed and while the said treaties remain, it is the duty of the President to enforce their stipulations and provisions. The consideration of this subject is made the special order of the day for next Tuesday, the 7th inst.—*N. Y. Obs.*

FOREIGN NEWS.

From the New-York Observer.

By an arrival at this port, London papers have been received to the 8th of January. The principal subject of speculation is the non-ratification of the treaty between Belgium and Holland by Austria, Russia and Prussia. The best opinion seems to be, however, that there is no danger of disturbance to the peace of Europe from this source.

The expedition of Don Pedro was in a state of forwardness, and active preparations for defence were made by Don Miguel, but actual hostilities had not commenced.

The cholera continued to advance slowly in England, and one case was reported in Edinburgh. In St. Petersburgh, the disorder had entirely ceased, and on the second Sunday in December, a Te Deum was performed in consequence, and the city was illuminated in the evening. In Constantinople and Smyrna, there was no longer either plague or cholera.

Progress of the Cholera Morbus.

London, Jan. 7th—The following is the daily report of Cholera cases received to-day.

Central Board of Health, Council Office,
Whitehall, January 7, 1832.

Sunderland, Jan. 5th—Remaining at last report, 1; new cases, 1; total 2. Recovered 0; died 0; remaining 2. From commencement of disease, cases 532; deaths 200.

Newcastle, Jan. 5—Remaining at last report, 120; new cases 10; total 130. Recovered 5; died 5; remaining 120. From commencement of disease, cases 521; deaths 161.

Gateshead, Jan. 6th.—Remaining at last report 98; new cases 15; total 113. Recovered 19; died 9; remaining 85. From commencement of disease, cases 325; deaths 102.

Northshields and Tynemouth, Jan. 5.—Remaining at last report 9; new cases 3, total 13; recovered 2; died 1; remaining 10. From commencement of disease, cases 37; deaths 17.

Houghton Le Spring, Jan. 5—Remaining at last report 2; new cases 10; total 12; recovered 1; died 1; remaining 10. From the commencement of disease, cases 50; deaths 22.

Wallsend, Jan. 2—New cases 3; recoveries, deaths, &c. not stated.

Walker Colliery, Jan. 5.—Remaining at last report 8; new cases 1; total 9; recovered 4; died, 0: remaining 5. Jan. 4, no report received for this date. Jan. 5—Remaining at last report 4; new cases 1; total 4, recovered 0; died 0; remaining 4. Cases and deaths from commencement not stated.

Haddington, N. B. Jan. 4.—Remaining at last report 6; new cases 3; total 9; recovered 8. From commencement of disease 24; deaths 7. Total from commencement of disease—Cases remaining at last report 247; new cases 48; recovered 31; died 17; remaining 244; cases 1489; deaths 509.

(Signed) Wm. Maclean, Secretary.

SPAIN AND PORTUGAL.

Don Pedro's expedition against Don Miguel.

A London paper of January 4th says; "Ferdinand, it seems has addressed a diplomatic note to the different Courts of Europe, expressing his determination to support his friend and ally, Don Miguel: the document has given rise to an apprehension that some others of the Continental Cabinets may follow his example; in which case England perhaps would become involved in hostilities. The knowledge of Don Pedro's intended expedition appears to have increased the choler, and awakened the activity of Miguel: threats of fine and imprisonment, with injury to the mercantile and other interests, were reiterated on the arrival of the news, and orders immediately issued for concentrating the whole of the Portuguese army on the coast. The latest accounts state that an additional supply of men for Don Pedro's flotilla had arrived from England by the steamers (the Sir Edward Banks and the Superb,) and that the armament was on the eve of sailing.

Private accounts from Paris state, that the expedition of Don Pedro was to sail about the 20th of January. It will consist of an efficient force. After being joined at Terceira, its number will be augmented to ten thousand men. Don Pedro is to be the Generalissimo; Colonel Fabvier and Villa Flor, to have separate commands under the Emperor.

Private letters from Lisbon again say that on the expedition landing in Portugal, they will be joined by great numbers, and that they have no doubt of its success.

HOLLAND AND BELGIUM.

Treaty not ratified by Russia, Austria and Prussia.

The Hamburg Correspondent, in an article from Berlin of the 28th of Dec. states that Russia and Austria have refused to ratify the Treaty of Peace agreed to by the Conference, and that Prussia will adopt a similar line of conduct.

The London Courier of January 7 says "We have heard with much pleasure, that the last accounts from St. Petersburgh are of a more amicable nature than the previous ones gave us reason to expect: and that although the Emperor Nicholas has not ratified the 24 articles, he may rather be said to have paused than to have given a positive refusal. Nicholas must be sensible of the exhausted state of his treasury, in a great measure produced by the Polish war, and he need not be told that the immense loss incurred by his armies cannot be repaired soon.

WEST INDIES.

The Insurrection in Jamaica.

By the brig Montillo, which sailed from Kingston on the 27th January, papers have been received at this port to the day of sailing. The insurrection had nearly subsided. The injury to property had been very great; upwards of 150 Plantations had been destroyed; loss of property said to be fifteen millions. About 2000 blacks were supposed to have been killed, and 500 had fled to the mountains. At one time, it was said 30,000 were under arms. The greatest exertions are made in all parts of the Island by the Military to preserve order; Court Martials are held in all parts for the trial of the blacks. The Governor had visited several of the disturbed districts, which had produced the happiest effects. The details given of the destruction of lives and property is most distressing. On the 23d Jan. Martial Law was continued for thirty days longer.

A letter from Montego Bay, of January 19th, received in this city, says:

"I have to inform you that the disturbance mentioned in my last as existing among the Slave in this immediate vicinity, became so alarming, that on the 31st ult. it was found necessary to proclaim martial law. By firing the estates, they, in 5 days destroyed more than this half parish (St. James,) one third of Hanover, a few estates in Westmoreland, and some in St. Elizabeth, all bordering on this parish. The feeling of the Slaves has been much the same all over the country; but only here have they destroyed any property. As the insurrection commenced here, they got the alarm more timely in other parts, and were, better prepared to protect property and lives. A number of lives have been taken by the slaves, principally when the insurrection first broke out. No correct account can yet be obtained. Very few lives have been lost since, though several desperate attacks have been made upon our military posts. After the first and second rounds the slaves have always given way, with great loss in killed, wounded and prisoners. Among the latter are many of the ring-leaders. About 50 of them have been shot and hanged within the last ten days in this little town. In all, I suppose about 600 men and women of the rebel slaves have fallen and been executed in the four parishes above named. The parish of Trelawny (Falmouth the town) has suffered in lives, but no property of any consequence has been destroyed. The slaves are now so hemmed in, that they cannot do any more mischief. But not being in the interior of the country, it will take some time to bring them all in. Several hundreds gave themselves up yesterday, and I do think the business is drawing to a close.

SUMMARY.

Navigation of the Licking.—The steamboat *Traveller*, under the direction of captains Downard and Wood, has ascended the Licking river as far as Claysville, about 125 miles from Covington—thus fully demonstrating the practicability of the navigation of this stream.

The Traveller is the first boat that has ever ascended more than 25 miles; and the circumstance has excited an interest among the citizens of the counties bordering on the river, correspondent to the event.—*Farmers' Record.*

The Baltimore Patriot says, three hundred cars for the transportation of goods, wares, and merchandise, &c. are now engaged on the Baltimore and Ohio Railroad, between this city and Frederick, and the intermediate points. At the opening of the spring trade the number will be much increased.

The St. Petersburgh Gazette states that there is at present residing at Polotski, on the frontiers of Lithuania, a man named Demetrius Grabowski, who has attained the age of 168 years. This Muscovite Saturn follows the business of a shepherd, with his two sons, the eldest of whom is one hundred and twenty-one years old, and the other ninety-seven. They are all much respected in the province in which they live.

The New-Orleans papers to the 15th January state that war is waging between the American settlers in Texas and the neighboring Indian tribes. Twenty-three Indians had been killed in one rencontre, and 21 in another.

A Philadelphia and Pittsburg stage ascending the North Mountain in the night a few weeks since, ran off a precipice and fell fifty feet. Two passengers and the driver escaped uninjured. It is supposed the driver was asleep.

Another duel took place on the 28th ult. in Georgia, between Mr. Gist and Mr. Fair, both of South Carolina, in which the latter was shot through the heart. "The scene was truly melancholy," says one of the spectators, "as Mr. Fair, who was killed, had three brothers and other relations on the ground."

OBITUARY.

DIED—On Friday night last, JAMES M. M'NITT, son of Mr. Robert M'Nitt, of this city.

This interesting youth, cut off before he had attained the age of manhood, had been attached to the Sabbath School of the first Presbyterian Church in this place from his infancy.—While a Sunday School scholar, he became the subject of religious impressions, and united himself with the church of Christ. Unlike some Sunday School scholars, he did not leave the school on reaching the age when boys ordinarily cease to be scholars. His great desire was then, to become a Sunday School teacher. A class was given him, in the same School in which he had received his religious impressions, which he continued to instruct, most faithfully and assiduously, until within about three weeks of his death. Few Sunday School teachers, perhaps at any time of life, have ever manifested more heartfelt devotion to the laborious work than he of whom we now write. As a christian, his unaffected gravity, consistency of character, and devotion to the interests of religion, would have put to the blush the character and conduct of many much his seniors in point of years. But his pure spirit is released from its prison of clay; and he now, we entertain not the slightest doubt, dwells in the blissful presence of his Redeemer.

DIED—In this City, on Friday night, 24th ult. MR. JAMES WEIR, a native of Ireland, but for many years a resident.

On the 19th ult. AMOS MARTIN ROGERS, a member of the Medical Class of Transylvania.

In Mercer county, on Wednesday the 15th ult. Mrs. ELLEN DOKE, of that county, aged 84 years.

Mr. JOHN R. M'FARLAND, Merchant of Versailles, Ky. died very suddedly, a few days ago, in a stage coach, in which he was on his way to Philadelphia.—*Commentator.*

In Chillicothe, Ohio, on Saturday morning, 18th ult. William M'Farland, sen. Esq. formerly Treasurer of State, a very worthy and virtuous citizen, in the 63d year of his age.—*St. Jour.*

[From the Boston Recorder.]

DEATH OF REV. DR. CORNELIUS.

It becomes our painful duty to record the death of the Rev. ELIAS CORNELIUS, D. D., Corresponding Secretary of the American Board of Commissioners for Foreign Missions. A letter to one of the Secretaries of the Board, dated Hartford, on Sabbath evening, Feb. 12, says:

"I have the painful duty of announcing to you the decease of the *Rev. Dr Cornelius.* After a night of extreme distress, he was released from his suffering at about a quarter before eight o'clock this morning. His disease was evidently a fever on the brain, which hurried to its fatal termination with fearful rapidity. For some days past his mind has appeared impressed with the conviction that he was about to be laid aside from his labors, and he spoke of the event with composure. Particulars of his sickness and death you will learn from others better acquainted with the facts and better qualified than I am to communicate them."

Dr Conelius left Boston on Saturday the 4th inst. and spent the Sabbath in Worcester. On Monday evening he reached Hartford, much exhausted; but attended the monthly concert of prayer in Rev. Dr. Hawes' church, and attempted to address the audience, but was soon obliged to desist, and to retire to bed.

Dr. C. was a native of Somers, N. Y., and graduated at Yale College in 1813. After completing his theological studies, he was engaged, with remarkible success, in various missionary and other benevolent labors, till July, 1819, when he was installed at Salem as colleague of the late Dr. Worcester. In September, 1826, having been appointed Secretary of the American Education Society, he was dismissed from his pastoral charge, leaving in the hearts of his people a deep impression of his very uncommon qualifications for its duties. His abundant and successful labors for the last five years are too well known to need mention.—At the time of his death he had just entered upon the duties of a new office, with prospects of yet more extensive usefulness. In this city, the strong reasons, the elevated views, and the ardor of pious feeling, with which he urged the claims of Foreign Missions, left a deep conviction of his increasing fitness both for usefulness on earth and for happiness in heaven. The removel at the early age of thirty-seven, of one so gifted and so prepared by divine grace for the station he occupied, is a dispensation that calls the friends of missions, mysteriously and affectingly, to consideration and prayer.

Tabor Presbytery.

The first stated meeting of this Presbytery, will take place in Paris Presbyterian church, on Wednesday the 28th of March, 1832, at 11 o'clock, A. M. in conformity with the following *Resolution* of the Synod of Kentucky:—

Resolved, That a new Presbytery be formed, to be called the Presbytery of Tabor, to embrace the counties of Bourbon, Clarke, Montgomery, Bath, Madison, Estill, Morgan, Floyd, Perry and Pike; including the following ministers, viz.—Eli Smith, Dewey Whitney, Samuel Steel, Samuel Taylor, Wm. G. Gallaher, John H. Brown, N. M. Urmston, and Andrew M. Keith, and the churches in the aforesaid counties; and that the first meeting of said Presbytery be held in Paris Presbyterian church, on the last Wednesday of March, 1832; and that the introductory sermon be preached by Eli Smith, or the oldest minister present, who shall preside until a moderator be chosen."

The churches will please to send their representatives without forther notice.

West Lexington Presbytery.

The next stated meeting of this Presbytery will be held in Pisgah church, on Wednesday the 4th of April, at 11 o'clock, A. M.

Sunday School Books.

AN ample supply of the above Books will be kept at the American Sunday School Union Depository on 5th cross street, between Main and Market sts. and opposite Beer's Tavern, Louisville, Ky by

JOHN PAGE SMITH, Book Agent.

March 1st, 1832.

☞ Printers in the West, friendly to the Sunday School cause, are requested to publish the above notice in their papers.

FOR SALE,

A FARM, containing near one hundred and forty acres of good land, lying in the vicinity of Nicholasville, Jessamine county, on which is an elegant brick house, and other necessary improvements, and a good apple orchard. Persons wishing to purchase, are requested to make immediate application. For further particulars apply to the owner on the premises.

JOHN L. PRICE.

Feb. 20th, 1832. 35–3m.

I request the Editor of the paper in Paris, to insert the foregoing notice also for the same length of time. He will also send me his paper for that term. J. L. P.

PRICES OF COTTON YARNS.

THE undersigned Manufacturers of *Cotton Yarns*, have established the following prices of YARNS at their several factories from and after the 15th inst. viz.

500 Yarns,	15 cents	*Wholesale.*
600 do.	13 cents	
7. 8. 9. 10.	12 cents	
6. 7. 8. 9. 10 hundred,	14 cents	*Retail.*
500 Yarns,	16 2-3 cents	

Oldham, Todd & Co.	*Lexington.*
James Weir,	
Jacob Winn,	
Andrew Caldwell,	
Kincaid & Odlham,	*Versailles.*
Joseph M. Major,	*Franklin.*
Thos. & Hugh Brent,	*Paris.*
Jefferson Scott,	
Philips, Adams & Co.	
William Oldham,	*Fayette.*
Henry T. Chiles,	*Winchester.*

February 8, 1832.—33–4t.

WATCHES, CLOCKS, &c.

THE Subscriber takes this method of notifying the public, that he has located himself permanently in the town of Versailles, for the purpose of carrying on the

Watch and Clock Business.

He will repair all kind of Watches and Clocks carefully, and warrant their performances. He will also manufacture and keep on hand a good assortment of *SILVER WARE AND JEWELLERY.* Persons entrusting him with their work shall have it done with neatness and with punctuality.

W. W. NOURSE.

Versailles, Ky. February 11th, 1832.—33–tf.

POETRY.

HYMN.

From Mary Howitt's "Lays of the Seasons."

Thou that createdst all! Thou fountain
Of our sun's light—who dwellest far
From man, beyond the farthest star,
Yet, ever present; who dost heed
Our spirits in their utmost need,
We bless thee, Father, that we *are!*

We bless thee for our inward life;
For its immortal date decreeing;
For that which comprehendeth thee,
A spark of thy divinity,
Which is the being of our being!

We bless thee for this bounteous earth;
For its increase—for corn and wine;
For forest oaks, for mountain rills,
For cattle on a thousand hills;
We bless thee, for all good is thine!

The earth is thine, and it thou keepest,
That man may labor not in vain;
Thou giv'st the grass, the grain, the tree,
Seed time and harvest come from thee,
The early and the latter rain!

The earth is thine—the summer earth;
Fresh with the dews, with sunshine bright;
With golden clouds in evening hours,
With singing birds and balmy flowers,
Creatures of beauty and delight.

The earth is thine—the teeming earth;
In the rich bounteous time of seed,
When man goes forth in joy to reap,
And gathers up his garnered heap,
Against the time of storm and need.

The earth is thine—when days are dim,
And leafless stands the stately tree;
When from the north the fierce winds blow,
When falleth fast the mantling snow;—
The earth pertaineth still to thee!

The earth is thine—thy creature, man!
Thine are all worlds, all suns that shine;
Darkness and light, and life and death;
Whate'er all space inhabiteth—
Creator! Father! all is thine!

The darts of anguish *fix* not where the seat
Of suffering hath been thoroughly fortified
By acquiescence in the Will Supreme
For time and for eternity; by Faith,
Faith absolute in God, including hope,
And the defence that lies in boundless love
Of his perfections; with habitual dread
Of aught unworthily conceived, endured
Impatiently, ill-done, or left undone,
To the dishonor of his holy name.

Wordsworth.

Come labor, when the worn-out frame requires
Perpetual Sabbath; come disease and want;
And sad exclusion through decay of sense;
But leave me unabated trust in Thee—
And let thy favor to the end of life,
Inspire me with ability to seek
Repose and hope among eternal things.—
Father of heaven and earth! and I am rich,
And will possess my portion in content! [*ib.*

O for a soul magnanimous, to know,
Poor world, thy littleness, and let thee go!
Not with a gloomy, proud, ascetic mind,
That loves thee still, and only hates mankind;
Reverse the line, and that my temper be,
—To love mankind, and pour contempt on thee!

Jane Taylor.

MISCELLANEOUS.

From the Vermont Chronicle.

Abolition of Slavery in Mexico.

We have been engaged in conversation, for several hours, with a gentleman of liberal education and religious principle, a native of this state, afterwards, for five years, a slaveholder in Mississippi, and now a resident at Metamoras, in Mexico. He has resided in that republic for about ten years, and is personally acquainted in most of the Mexican states. Our conversation turned principally on the abolition of slavery in that country. The fact that slavery was abolished at the time of their declaration of independence, was announced in the newspapers; but we have never seen any such minute account of the circumstances, mode and results, of the transaction, as rendered the information of much value. Believing that the subject would interest our readers, and even hoping that it might excite inquiry, and eventually throw some light upon the path which our own country must pursue to escape from the evils of slavery, we have obtained the consent of our informant to lay the substance of our conversation before the public.

In some of the southern provinces, Africans had been introduced, purchased and held, as in the West Indies and in the United States. In the northern provinces, the slaves were, at least generally, of Indian extraction. They were more ignorant than the negroes in our southern states, and more vicious. They were surrounded, too, by a state of society less enlightened and less virtuous than that of our slaveholders. Civil government was less understood, and less effectually administered.

Immediately upon the declaration of independence, a law was passed by the general government, for the entire abolition of slavery throughout the Mexican Republic. Each of the provinces, now states, arranged the details of the process of emancipation for itself; but the principles, and in all important respects, the details, were every where the same, and substantially these.

The master at once opened an account with each of his servants, like the following.

LOTT CARY TO ———— ————, DR.

Jan. 1, 1810.	To cash paid for yourself,	$600
	Do. for Mary, your wife,	400
	Do. for John, your son,	200
22.	To calico for Mary,	2
Feb. 1.	To cash for schooling your children,	5
20.	To lost 5 days,	1
March 29,	To beef,	3
		$1,211

CR.

April 1, 1810.	By 3 months labor, at $6 per month,	$18
	Do. of Mary, at $4,	12
	Do. of John, at $2,	6
		$36

Here, the original debt is supposed to have been $1200, and the balance due to the master at the end of three months, is $1175. At this rate, the whole debt will be paid, and the whole family redeemed, in twelve years. The actual result was, that the great body of those who had been slaves were out of debt in a shorter time.

Till the debt is paid, the servant is required by law to continue on the *hacienda* (plantation) and labor as formerly. While thus employed, he is entitled to his rations, which are a little less than half a bushel of Indian corn per week. If he wishes for more or other food, it is furnished by the master and charged in his account. The same of all the other necessaries and comforts of life. Lest the masters should take advantage of the improvidence of the servant, to keep him always in debt, it is enacted that the charges for supplies for a specified time shall never exceed half the amount of the wages of the family for that time, and any charge above that amount is absolutely void in law.

The master has no power to punish his servant, in any manner whatever. The duties of the servant are fixed by law, as definitely as the nature of the case permits, and magistrates are appointed in every neighborhood, for the express purpose of enforcing them. If the servant is in any way worthy of punishment, the master complains to the magistrate, who investigates the matter and takes the necessary measures to ensure good conduct. And on the other hand, if the master neglects his duty, the servant has the same means of enforcing its performance.

Among the other duties of the master, he is required to furnish those on his plantation with suitable means of literary, moral and religious instruction; and so generally do the servants avail themselves of this privilege, that nearly all the rising generation will be tolerably versed in reading, writing and arithmetic.

If any servant, whose debts are unpaid, wishes to leave the *hacienda* to which he belongs, he may demand of the master a written statement of his account; and if he can persuade any person to advance the sum due, the master is obliged to receive it, and the servant is transferred to him who advanced the money. Similar transfers take place for the accommodation of the master, but never without the consent of the servant. When his debts are paid, the servant may leave the *hacienda* if he chooses, or remain upon it if the owner sees fit to employ him; but whether he remains there or removes to another, the mutual duties of master and servant continue the same, and there is the same system of laws to enforce the performance of them.

As the result of this system, the servants paid up their debts, purchase money and all, in a few years. During the process, they acquired habits of forethought and economy. The hope of bettering their condition gave a spring to their minds, and elevation to their whole characters. Thus they were fitted for the enjoyment of perfect liberty, by the very process of acquiring it. Meanwhile, the despotic character of slavery is changed into the conciliating form of parental oversight. The master, when the servant asks for supplies which he ought not to have, commonly says, "My SON, you cannot afford it. Such and such purchases are more suitable." The grudge which the slave naturally bears his master gives way to filial confidence, and both parties regard themselves as members of the same family. Generally, when freed from debt, and at liberty to choose their residence, servants have chosen to remain on the *hacienda* to which they formerly belonged. Some have purchased small building lots and erected houses upon them; but more generally, the excess of their wages over their expenditures is laid up in cash.

Our informant thinks the example of Mexico invaluable to the United States. He thinks our situation, both as an established and well regulated civil government, and in respect to the character of masters and slaves, much more favorable to the success of such an experiment than theirs was. He declares without hesitation that, were he again a planter in Mississippi, and the laws of the state would permit, he would immediately commence the manumission of his slaves on the Mexican system, and has no doubt of a beneficial result.

We asked him one question, which we were almost ashamed to ask, and are now almost ashamed to record; but degrading as is the thought of introducing such considerations, on a subject which involves the mental and moral well being of millions, we think it necessary, in order to remove an objection which *will* exist and have influence in minds that are quite ashamed to avow it. We asked him, whether any planter had been *made poor* by the termination of slavery. He at once answered in the negative, and stated that the plantations were now worth more than the plantations with the slaves on them formerly were. No one has been made poor by it. It has given property to the servant, and increased the riches of the master.

The justice of charging the slaves with their purchase money, how the amount of that charge is to be determined, and what modifications the system needs, to adopt it to our southern states, are subjects on which we shall not at present speak. We commend the whole subject to the serious consideration of the people of the United States, and especially to that part of our citizens, whom it most nearly concerns.

[*From the Vermont Chronicle.*]

Cant Terms.

We sometimes copy articles, especially accounts of revivals, in which the language is very exceptionable. Such terms as "anxious seats," "anxious meetings," and the like, are a palpable murdering of English, and ought to be entirely avoided. Certain quotations from scripture, not the most appropriate, and certain allusions to facts mentioned in the Bible, though frequently met with, are equally reprehensible;—such as—"a cloud no bigger than a man's hand," "a sound of abundance of rain," "a sound of going in the tops of the mulberry trees," and the like. Each of these *may* have been first introduced into descriptions of revivals, on an occasion which justified it; but their constant appearance, with which we are annoyed, shows nothing but want of definite ideas in those who use them,—and it shows that most clearly. These phrases, thrown into an account of a revival to lengthen it, convey no definite meaning. Equally censurable are certain ever recurring expressions, not found in scripture, such as "mercy drops," "arrows of conviction," &c.

If a man wishes to write an account of a revival of religion, let him just state, in plain language, what was done, and what was the result, in such words as express his meaning, avoiding carefully all figurative language and scriptural allusion, which does not convey a definite meaning. If you have something to relate which words cannot adequately express, the matter will not be mended by using words which express nothing clearly.

Such language as we have here deprecated has often been censured as a violation of good taste, and as tending to prejudice literary men against religion. We have an objection against its use which lies deeper and is of still more importance. It tends to propagate and perpetuate that vagueness of thought in which it originates. It habituates the religious public to use words, supposing that they mean a great deal, when in fact they mean nothing. It favors the habit of being excited by words which convey no definite ideas, and this is the very essence of *fanaticism*. It tends to relax the habit of saying exactly what you mean; and as the habit relaxes, the sense of obligation to do it will grow weak, and the whole character will deteriorate. In these and in various other ways, it tends to injure the *quality* of our religion; and for such an injury, no supposable good *can* be an equivalent.

P. S. Though some of our correspondents have not been entirely free from these faults, we think they have done unusually well in this respect. These remarks were immediately called forth, by reading an article in another paper.

OIL FROM CORN.—Mr. Curtis, of this village, recently ascertained, that in the process of distillation, lamp oil, of a very superior quality, could be obtained from corn. It emits a very pure, brilliant light, and does not expend so rapidly as whale oil; and, what is rather singular, there is very little heat in the blaze, in which the finger may be held for several seconds without experiencing any pain.—*N. Y. paper.*

Doct. Hall, a physician of St. John, New Brunswick, was frozen to death in his cabriolet, about a month ago, while on his return from a night visit to a sick patient.

From the Christian Watchman.

Evils of War.

MR. EDITOR,—I have just received a little book, entitled, Adventures of a French Soldier; a compilation, with many judicious reflections by the compiler, so well calculated to disseminate, and impress on the minds of the young, correct ideas of the evil, crime, and suffering of war, that I cannot but hope you will permit me to recommend it to the attention of parents and instructers through the medium of your widely extended Journal.

There are so many books put into the hands of the young, calculated only to cherish ambition, pride, envy, false ideas of glory, and to seduce and corrupt, while they amuse and entice the youthful reader, that we ought to welcome every judicious attempt to stem the current of delusion, which has so long been sweeping millions of the human race to an untimely end, and perpetually involving nations in more misery than has been caused by fire, famine, and pestilence.

Three short extracts may suffice to give an idea of the character of the work.

"Robert [Guillemard] was drafted as a conscript to serve in the army. The conscripts were assembled at Toulon, May 1, 1805, and were then sent to a distant regiment. At the moment of their departure, the colonel made them a very fine speech upon their zeal for the service, and the ardour with which they flew to the defence of their country! What a mockery! It was to conquer other countries, and not to defend their own, that these conscripts were dragged from their peaceful homes. Meanwhile, all the newspapers and all the proclamations of the head of the government spoke of nothing but the emulation of the young conscripts, who on all sides, took arms of their own accord, presented themselves before they were called, and covered every road in their march to join the different corps to which they were appointed. It is by falsehoods such as these, that military governments deceive the people. Falsehood is always allowed in war, notwithstanding the curse denounced against all liars.

"At the first halt, Robert was quartered with the other conscripts of the detachment. His surprise was great, when he heard his companions, in the evening, bitterly regretting their country, complaining, in no measured terms, of the law which forced them to leave it, always forming plans for desertion. The nature of their conversation did not much agree with the colonel's address, the language of the newspapers, or the proclamation of the government; for the conscripts told the truth, but the others told falsehoods; for war is, from begining to end, a game of deception."

The following are the reflections of the soldier at the end of his service. "I left my family happy and flourishing, and it is nearly extinct at the present day. My worthy father followed my mother to the grave, and left but little property to his children.

"Wherever my heart turns for consolation, it finds a dreary void.—I have been an alien to the affections of my own family, and a stranger to the feelings of the farmer, the citizen, and in fact to every one of the industrious classes; and wherever I go, I am out of place."

The following are among the reflections of the compiler:

"Let the juvenile reader beware, when he reads books of chivalry and romance, and even sober history, in which war is represented as a sort of brilliant display and parade, where there is nothing but feasting, dancing and victory; and let him look at the other side of the picture, and see the misery, distress, and anguish; the tears, sighs, and groans; the murder, horror and desolation; the intemperance, lewdness, and profaneness; the crime, sin, and wickedness, which always accompany all wars even the least objectionable.

"If he should go to see a military review or a sham fight, let him not be dazzled by the pomp, parade, and show, nor covet the glittering epaulet, the gaudy dress, the burnished helmet, the nodding plume, nor any of the fascinating accompaniments of war; for they are but the gilding of a poisonous pill, the fair outside show of the grapes of Sodom and the clusters of Gomorrah, while all within is bitter ashes, fatal to the taste. 'The path of glory leads but to the tomb.'"

PHILANTHROPIST.

The Press--Authors--Publishers.

The power which the press is capable of exerting is still a subject but imperfectly understood.—Those men who will produce the most extensive and permanent effects on soceity, are not they, who are most conspicuous in the active scenes of life; but they who come into contract with the greatest number of persons by their writings. At present there is no richer talent confered on any man than the ability to compose useful works for the instruction of the people; especially on the subject of religion. It may indeed be alleged, that books on all subjects are already too numerous; but in regard to works of real excellence, this is scarcely possible. Of bad books—of empty unprofitable books, no doubt we have a superabundance—the whole of these are a nuisance—but as they exist, and are in circulation, the evil can only be counteracted by writings of a different tenency. Studious literary men are often reproached for their inactivity, because they do not appear much in the bustling scenes of public life; but, if they are engaged in preparing works for the benefit of mankind, they are far more useful than those who make the most noise. Indeed such is the importance of enlisting able pens in the defence and elucidation of truth, that when a man is found capable of writing in an attractive and forcible manner, he ought to be retained for this work alone; and—freed from all care and distraction—he should be encouraged to devote himself entirely to the business of composition. One writer of the highest order may actually do more for the benefit of the world than a score of preachers, however excellent their talents. It would, therefore, be an object exceedingly worthy of attention, to form an ASSOCIATION for the support and encouragement of AUTHORS. By such an institution, men who are now living in obscurity would be called out; and others who are occupied with a multitude of concerns, might be relieved from the pressure of other duties, and have leisure afforded them to prepare books and tracts, the influence of which might extend to distant countries and future generations.

But much may be effected by means of the press, without the composition of any new works, by republishing and putting into extensive circulation, the productions of eminent men which are out of print, or confined, at present, to a narrow circle. In this view of the subject, the occupation of a bookseller appears to be one of almost unrivalled importance. I do not know of any situation in life, in which a man has it in his power to do more good—or evil. And it is gratifying to find, that there are men in this calling, who are disposed to exert their influence on the side of truth and piety; and who are not only willing to engage in enterprises where the prospect of gain is flattering, but to run the risk of making sacrifices and incurring losses, where the prospect of doing good is favourable.—[*Dr. Alexander.*

A Youth hurried into Eternity.

Not long since, a young man, in the vigour of health, with the fairest prospect of a long and prosperous life, was thrown from a vehicle, and conveyed to the nearest house in a state that excited instant and universal alarm for his safety. A physician was called. The first question of the wounded youth was, "Sir, must I die? must I die? Deceive me not in this thing." His firm tone and penetrating look demanded an honest reply. He was told that he could not live one hour. He waked up, as it were, at once, to a full sense of the dreadful reality. "Must I then go into eternity in one hour? God knows that I have made no preparation for this event. I knew that impenitent youth were sometimes cut off thus suddenly; but it never entered my mind that I was to be one of the number. And now what shall I do to be saved?" He was told that he must repent, and believe on the Lord Jesus Christ. "But how shall I repent and believe? Here is no time to explain the matter. Death will not wait for an explanation. The work must be *done*. The whole business of an immortal being in this probationary life is now crowded into one short hour, and that is an hour of mental agony and distraction." Friends were weeping around, and running to and fro, in the frenzy of grief. The poor sufferer, with a bosom heaving with emotion, and an eye gleaming with desperation, continued the cry of "What shall I do to be saved?" till, in less than an hour, his voice was hushed in the stillness of death.—*Wilcox's Sermons.*

An Important Thought.

The birth of an infant is a far greater event than the production of the sun. The sun is only a lump of senseless matter; it sees not its own light: it feels not its own heat; and with all its grandeur it will cease to be: but that infant, beginning only to breathe yesterday, is possessed of reason, claims a principle infinitely superior to all matter, and will live through the ages of eternity.—*Jay.*

Unbiassed Reason.--We would propose as a counterpart of Miss Edgeworth's and Mr. Girard's plan of keeping the minds of youth unperplexed by religious subjects, till their understanding is matured, that they be kept free entirely from temptations to vice, and from vicious sentiments. Whenever this can be done, it will be quite soon enough to make the experiment of leaving their minds without religion till their reasoning powers are matured. Till it can be done we are opposed utterly to giving the devil such an advantage.—*Washington Spectator.*

Colonization Society.--"*A voice from England.*"—The venerable Clarkson, now almost blind, listened to the details of the Society's operations with enthusiastic delight, and in a letter to Mr. Cresson says, "I am free to say that of all things that have been going on since 1787, when the abolition of the slave trade was first seriously proposed, that which is going on in the United States is the most important."—*id.*

Bavaria.—*Intermarriages of Catholics and Protestants.*—April 30. The chamber heard a report from M. Eberz, respecting a complaint made by the deputy, Rebel, on the subject of the interference of the clergy in mixed marriages. It appears that in Bavaria, as elsewhere, the priests often refuse to marry Catholics to Protestants, unless they promise to bring up their children in the Catholic Religion. M. E. in his report, endeavored to show that this conduct is not only contrary to the constitution and existing laws, but also to canonical right; and consequently recommended that a fine should be imposed upon the clergy in every instance of thus contravening the laws.

[*Archives du Christianisme.*

M. Giustiniani, a Roman (Catholic) ecclesiastic, and belonging to a family which had the distinction of furnishing a Pope, has become a protestant. With a view to the ministry, he has made application to the company of pastors at Geneva, to be permitted to undergo the necessary examination, and his application has been accepted.—[*id.*

MERCHANT TAILORS'
FASHIONABLE STORE.
Williams & Wilson,

HAVE just received from the Eastward, in addition to their former stock, a splendid assortment of Fall and Winte goods, consisting of

London Blue, Black, Olive, Green, Brown, Clare Mulberry, Gray, Drab, &c. Fancy coloured Cassimeres of various descriptions; New style Lyons' cu figured silk velvet vestings; Fancy silk vestings of various descriptions; fashionable, plain, and fancy cra vats, gloves, &c.; Fancy silk pocket handkerchiefs suspenders, stocks, shirt collars, &c.

All of which they will sell low for cash. They pledge themselves that their work shall be executed in a manner not inferior to any in the United States. They return their thanks to their friends for their liberal patronage, and earnestly solicit them to call and examine for themselves. All orders from a distance will be thankfully received and promptly attended to. Paris, London, New York, and Philadelphia Fashions just received. Employers wishing to obtain A. F. Saguezs' paten system of cutting, from New York, or report of Fashions, can obtain it of us as we are his Agents.

N. B. To journeymen the highest prices will be given.
Lexington, Sept. 20, 1831. 12-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken in to the School. All the useful parts of a complete education will be taught. Tuition $35 per year for all the classes excep such as are simply taught reading, writing, geography and rithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.
Lexington, April 4th, 1831. 40-tf.

SHELBY FEMALE ACADEMY.

THE third quarter of this institution will commence on Monday the 5th inst. The teachers of this Seminary have had a long experience in the instruction of youth, and they think it only necessary to offer their pledge that they will, as heretofore, most faithfully endeavour to discharge their obligations to the public. With respect to accommodations and the advantages afforded to our pupils by means of apparatus for illustration, &c., parents and guardians are respectfully invited to visit the Academy and judge for themselves, whether they are not *at least* equal to any similar institution in this city.

The terms of this institution are

For board, and all other expenses, including *pew rent* and use of the piano, $30 per qr. of 12 weeks.
For the first class, including chemical substances, &c. $8 per qr.
For the second class, including several studies combined with the first class, $6 per qr. For all others $4 per qr.
In the preparatory school $2 50 are charged per qr.
For instruction on the piano $10 per qr.
For French, by an accomplished teacher $8 per qr.
For drawing and painting 8 " "
12 1-2 cents per qr. will be charged for quills, ink, slate-pencils, &c.

Reasonable deduction will be made for absence caused by sickness. Those who choose to have their daughters attend but half the day will be charged but half price, except in music, drawing and French.

J. WARD, *Principal.*
Feb. 1st. 1832. 31-tf.

"It is easier to promise than to perform."—*Old Proverb.*

FEMALE EDUCATION.
ALBAN S. HOUSLEY,

PURPOSES opening a Female School in Lebanon, on the second Monday of March next; in which will be taught the rudiments of an English Education, such as, Reading, Writing, Arithmetic, English Grammer, Geography, History, &c. The year to be divided into two sessions, of five months each; and no student will be received for a less term than a session;—except, by *special* agreement.

TERMS.

For Reading, Writing, Arithmetic, &c. per session. $5 00
" English Grammar, Geography, History, &c. per ses. 7 50
January 12th, 1832. 29-tf.

JOHN M. HEWETT,
TRUSS, BANDAGE, RIDING GIRDLE, AND SUSPENDER
MANUFACTURER,
Opposite Washington Hotel, Corner of Short and Main-cross Streets, Lexington, Ky.

TRUSSES of all descriptions for every kind of rupture. Suspensory or scrotal bandages. Riding Girdles of all kinds (with and without springs,) with private pockets, Medical Pocket Cases for phials or Instruments. Ladies' and Gentlemen's Back-stays. Silk, Morocco, and Buck-skin Suspenders, a large assortment upon an improved principle. Female or Parturition Bandages. Uterine Compress Bandages, a late invention, of great importance to those who practice Midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

The above articles will be sold low for cash, wholesale or retail.

Lexington, November 30, 1831. 22-tf.

TEMPERANCE TAVERN.

FOR the satisfaction and information of those that have patronized my house heretofore as a house of entertainment, and also that those who may think of calling on me in future may not be disappointed, I take this method of informing the public that I no longer keep in my house, as a beverage, any description of ardent spirits, as I do conscientiously consider the use of them not only unnecessary, but injurious, to the social, civil, and religious interests of the human family, both as it respects their temporal and eternal interests. G. H. BRISCOE.

Mercer County, Ky. Oct. 10, 1831. 15-tf

Calvinistic Magazine.

THE four first volumes of the Calvinistic Magazine, can be had at the Book Store of A. T. SKILLMAN. Price $1 per vol. to those who take all the four volumes. $1 25 to those who take a single volume. Lex. Oct. 12, 1831. 15-tf.

Christian Almanac for 1832.

JUST received at SKILLMANS' BOOK STORE, and for sale by the gross, dozen, or single copy, *The Kentucky Christian Almanac for 1832.* Merchants and others who buy to sell again will be furnished very cheap.

Also, a general assortment o Books for sale as above, very low for Cash.

Lexington, October 12, 1831 15 tf.

DR. D. J. AYRES,

HAVING united with DR. J. TODD, *late of Fayette County*, in the practice of

Medicine, &c.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found the place formerly occupied by the late Dr. E. M'DOWELL immediately opposite the Market House.

Danville, August 31st, 1831. 9-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

New Goods;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale*
Lexington, Ky. May 11, 1830. 45-tf.

NEW GOODS.

THE subscriber is now opening at his Store in Lexington opposite the Court-house, a very extensive stock of

MERCHANDIZE;

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange fo goods.

G. CHRISTY.
Lexington September, 7 1831. 10-tf.

THE WESTERN LUMINARY.
TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞Arrearages must be paid before the paper can be discontinued.

☞Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞All communications must be post paid, except letters from Agents remitting subscriptions.

☞All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞Advertisements inserted at the usual rates.